#### ALGERINE CAPTIVE;

OR, THE

#### LIFE AND ADVENTURES

O F

#### DOCTOR UPDIKE UNDERHILL:

SIX YEARS A PRISONER AMONG THE ALGE-

By your patience,

I will a round unvarnished tale deliver

Of my whole course.

SHAKESPEARE.

#### VOLUME II.

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#### CONTENTS.

# CHAP. I.

The Author is carried into Algier's : Is brought before the Dey : Description of bis Perfon, Court and Guards: Manner of selecting the Tenth Prisoner. 13 CHAP. II. The Slave Market. CHAP. III. The Author Dreameth whilft Awake. CHAP. IV. Account of my Master Abdel Melic : description of his House, Wife, Country House, and severe Treatment of bis Slaves. The Linguage of the digitim

SHIP OF LE

CHAP.

# CHAP. V.

The Author is encountered by a Renegado : Struggles between Faith; the World, the Flesh, and the Devil.

#### CHAP. VI.

The Author is carried to the facred College of the Musulman Priest: The Mortifications and Austerities of the Mabometan Recluse. Mussulman mode of Proselyting.

46

#### CHAP. VII.

The Author confereth with a Mollah or Mabometan Priest: Defendeth the Verity of the Christian Creed, and resigns bis Body to Slavery, to pre-Serve the Freedom of his Mind.

#### CHAP. VIII.

The Language of the Algerines. STAIL T

66

CHAP.

### CONTENTS. v rast Des Page . CHAP. IX. The Author plans on Escape. 69 CH APA'IXO The Author present as a Public Spectacles. The service of Kill o 74 CHAP. XI. 181 The Author feels that be is indeed a Slave. 78 CHAP. The Infirmary. 81 The Author's Practice as a Surgeon and Physician, in the City of Algiers. 86

CHAP. XIV.

CHAP.

Vifits a fick Lady. 91

11 1 0 A 2

Page

Moone

#### CHAP. CHAP. XV

Sketch of the Hiftory of the Algerines 97

CHAPA XVI.

Description of the City of Algiers. 117

CHAP. XVII.

The Government of the Algerines. 121

CHAP. XVIII.

Revenue. 126

CHAP. XIX.

extraction of bett The Dey's Forces. 130

CHAP. XX.

Notices of the Habits, Customs, &c. of the Algerines. 132

CH P. XXI.

Marriages and Funerals. 135

GILME.

CHAP.

#### CHAP. XXXII.

The Religion of the Algerines: Life of the Prophet Mahomet. 141

## CHAP. XXIII.

The Self's of Omar and Ali.

0385

### CHAP. XXIV.

The Faith of the Algerines. 154

### CHAP. XXV.

Wby do not the Powers in Europe suppress the Algerine Depredations? is a Question frequently asked in the United States. 158

#### CHAP. XXVI.

An Algerine Law Suit. 165

### CHAP. XXVII.

A Mahometan Sermon.

JALL

172

CHAP.

Page

33.3

CHAP. XXVIII.

Page

Of the Jews saint in the the raigins 178

**基础主** 

CHAP XXIX.

The Arrival of other American Cap-18 Sers of Own and All tives.

CHAP. XXX.

The Author commences Acquaintance with Adonab Ben Benjamin, a Jew. 189

CHAP. XXXI.

The Author, by Permi fion of his Mos-Ster, travels to Medina, the burial Place of the Prophet Mahomet. 203

CHAP. XXXII.

The Author is bleffed with the Sight and Touch of a most boly Mahemetan 216 Saint.

All

CHAP.

A likelikitists associated E.

#### CHAP. XXXIII.

The Author visits the City of Medina:

Description of the Prophet's Tomb,

and principal Mosque.

220

#### CHAP. XXXIV.

The Author visits Mecca: Description of the Al Kaaba, or House of God. 223

#### CHAP. XXXV.

The Author returns to Scandaroon:

Finds Adonab's Son fick: His Con
trition: Is restored to Health. 227

#### CHAP. XXXVI.

The Gratitude of a Jew. 229

#### CHAP. XXXVII.

Conclusion. 237

及国际部位 D 641.55 CILY SIXXIII. THE ROLL OF STREET STREET, IN American state of the state of the American And the second of the second o THE WIND A PROPERTY OF The southern walls blines a Decomplish of the kills of head of Coll. 2 gos Contract Contractor Contractor THE RESERVE WILL AS THE PRINCIPLE material of the service and the first LAND STEET FOR THE THE COME IN THE COME still a the trade of the still and the action APPROVED ENDINGER, W. JULY, 了。如何是有数据的。 The Challed of a fleet 127 THE RESERVE AND THE PARTY OF TH TOTAL TOTAL OF A MEDICAL STREET, BUT STREET, S 1.40 11-11-11

#### ERRATA.

#### VOLUME FIRST.

Page 41, line 14, for Newell, read Nowell.
45, last line, for returned, read retired.

79, line 10, for funk, read junk.

89, line 16, for instruments read instrument.

99, line 5, dele and.

115, line 2, for every, read even a.

121, line 7 from bottom, for shaped read sha-

140, line 5, for mind, read nurse:

143. line 8, for a, read as.

144, line 20, for testula, read fistula.

153, line 2, from bottom, for porter's boy, read printer's boy.

174, argument, for Palinode, read Monody. 206, line 6, for king fail, read ring fail.

#### ERRATA.

#### VOLUME SECOND.

Page 30, line 7, for this, read their.

53, motto, line 2, for unvaried, read unraifed.

N. B. from line 24, page 58, to line 8, page 60, inverted quotation commas should have been inserted.

62, line 8, for infallible, read ineffable.

65, line 2, for prophet, read prophets.

66, motto, line 2, for Hotchpotch, read Hotchpet.

91, motto, line 3, for laye, read lowe.

101, line 1, for Harrie, read Herric.

102, line 8, for Horrie, read Horric.

103, line 18, for Comefes, read Comeres.

114, line 13, for Rally, read Reilly.

119, line 14, for opening, read awning.

127, line 4, for their, read his.

Ib. line 6, for magnificene, read magnificence.

173, line 14, for Ayisha, read Ayesha.

179, line 11, for ten, read often.

210, line 10, for Mamaleuk's, read Mamalukes

1 NO 61



THE

### ALGERINE CAPTIVE.

### · In the Control Control A P. I.

There dwell the most forlors of human kind Immured, though unaccused, condemned, untried, Cruelly spared, and hopeless of cleaps.

PER BOURD COMPER.

#### ARGUMENT.

The Author is carried into Algiers: Is brought before the Dex: Description of his Person, Court and Guards: Manner of selecting the Tenth Prisoner.

WE faluted the castle with feven guns, which was returned with three, and then entered within the important vol. II. 10 0/B mense

mense pier, which forms the port. The prisoners, thirty in number, were conveyed to the castle, where we were received with great parade by the Dey's troops or cologlies, and guarded to a heavy strong tower of the castle. The Portuguese prisoners, to which nation the Algerines have the most violent antipathy, were immediately, with every mark of contempt, fourned into a dark dungeon beneath the foundations of the tower, though there were feveral merchants of eminence, and one young nobleman, in the number. The Spaniards, whom the Dey's subjects equally detest, and fear more, we're confined with me in a grated room, on the second story. We received, the same evening, rations similar to what, we understood, were issued to the garrison. The next day, we were all led to a cleanfing house, where we were cleared from vermin, our hair cut fhort, and our beards close shaved; thence taken

taken to a bath, and, after being well bathed, we were clothed in coarse linen drawers, a strait waistcoat of the fame without sleeves, and a kind of tunic or loofe coat over the whole, which, with a pair of leather flippers, and a blue cotton cap, equipped us, as we were informed to appear in the presence of the Dey, who was to select the tenth prisoner from us in person. The next morning, the dragomen or interpreters, were very buly in impressing upon us the most profound respect for the Dey's person and power, and teaching us the obeifance necessary to be made in our approaches to this august potentate. Soon after, we were paraded; and Captain Hamed presented each of us with a paper, written in a base kind of Arabic, describing, as I was informed, our persons, names, country, and conditions in life; so far as our captors could collect from our feveral examinations. Upon the back of each paper was

a mark or number. The lame mark was painted upon a flat oval piece of wood, fomewhat like a painter's palette, and fulpended by a fmall brafs chain to our neeks, hanging upon our breaks. The guards then formed a hollow fquare. We were blind folded until we palled the fortifications, and then fuffered to view the city, and the immense rabble, which furrounded us, until we came to the palace of the Dey. Here, after much military parade, the gates were thrown open, and we entered a spacious court yard, at the upper end of which the Dey was feated, upon an eminence, covered with the richest carpeting fringed with gold. A circular canopy of Persian filk was raifed over his head, from which were suspended curtains of the richest embroidery, drawn into festoons by filk cords and taffels enriched with pearls. Over the eminence, upon the right and left, were canopies, which almost vied in riches

riches with the former, under which stood the Musti, his numerous Hadgi's, and his principal officers, civil and military; and on each side about seven hundred foot guards were drawn up in the formand of a half moon.

The present Dey, Vizier Haffen Bashaw, is about forty years of age, five feet: ten inches in height, inclining to corpulency, with a countenance rather comelythan commanding ; an eye which betrays. fagacity, rather than inspires awe :: the latter is fufficiently inspired by the fierce appearance of his guards, the fplendour of, his attendants, the grandeur of his court, and the magnificence of his attire. He was arrayed in a sumptuous. Turkish habit. His feet were shod with bulkins, bound upon his legs with diamond buttons in loops of pearl; round his waist was a broad sash, glittering with jewels, to which was suspened a broad scimiter, the hilt of which dazzled the eye

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with.

with brilliants of the first water, and the sheath of which was of the finest velvet, Audded with gems and the purch gold. In his fearf, was fluck a poignard and pair of piltols of exquifite workmanship. These pistols and poignard were said to have been a prefent from the late unfortunate Louis the fixteenth. The former was of pure gold, and the value of the work was faid to exceed that of the precious mettle two hundred times. Upon the Dey's head was a turban with the point erect, which is peculiar to the royal family. A large diamond crefcent these confpicuous in the front, on the back of which a focket received the quills of two large offrich feathers, which wave ed in graceful majefty over his head, The prisoners were directed by turns to approach the foot of the eminence; When within thirty paces, we were made to throw ourselves upon the earth and creep towards the Dey, licking the dust as

a token of reverence and fubmission. As each captive approached, he was commanded to rife, pull of his flippers, and fland with his face bowed to the ground, and his arms croffed over his break. The chieux or fecretary then took the paper he carried and read the same. To fome the Dey put questions by his drogoman, others were dismissed by a slight nod of his head. After fome confultation among the chief men, an officer came to where the prifoners were pasraded, and called for three by the number, which was marked on their breaks. The Dey's prerogative gives bim the right to select the tenth of all prisoners and, as the fervice or ranfom of them constitutes one part of his revenue, his policy is to choose those, whose friends. or wealth would be most likely to enrich his coffers. At this time, he felected two wealthy Portuguele merchants, and a young nobleman of the fame nation.

tion, called Don Juan Combri. Immediately after this selection, we were carried to a firong house, or rather prison, in the city, and there guarded by an officer and some of the crew of the Rover. that had taken us. The remainder of us being considered as private property, another selection was made by the captain and owners of the Rover; and all fuch, as could probably pay their. ranfom in, a short time, were removed, into a place of fafety and fuffered only a, close confinement. The remnant of my. companions being only, eleven, confifted, of the Negro slave, five Portuguese, two Spanish sailors, an Italian fiddler, a Dutchman from the Cape of Good Hope, and his Hottentot servant. As we could prof ... fer no probability of ranfom we were recferved for another fate.

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# CHAP. II.

Despoiled of all the honours of the free,

The heaming dignities of man eclipsed,

Degraded to a heast, and basely sold

In open shambles, like the stalled ox.

AUTHOR'S Manuscript Poems:

#### ARGUMENT

The Slave Market.

ON the next market day, we were stripped of the dress, in which we appeared at court. A napkin was wrapped round our loins, and a coarse cloak thrown over our shoulders. We were then exposed for sale in the market place, which was a spacious square, inclosed by ranges of low shops, in different sections of which were exposed the various articles intended for sale. One section was gay with slowers; another exposed all the fruits of the season. Grapes, dates, pomegranates, and orang-

es lay in tempting balkets. A third was devoted to fallads and pot herbs; a fourth to milk and cream. Between every fection was a fmall room, where those, who come to market, might occafionally refresh themselves with a pipe of tobacco, a cud of opium, a glass of sherbet, or other cooling liquors. Sherbet is composed of lemons, oranges, fugar, and water. It is what we, in New England, call beverage. In the centre of the market, an oblong square was railed in, where the dealers in bealts and flaves exposed their commodities for sale. Here were camels, mules, affes, goats, hares, dromedaries, women and men, and all other creatures, whether for appetite or use; and I observed that the purchasers. turned from one article to the other, with equal indifference. The women flaves were concealed in a latticed shop, but. the men were exposed in open view in a. stall, situated between those appropriated.

to the affes and to the kumrah, a wretched looking, though ferviceable animal in that country, propagated by a jack upon a cow. I now discovered the reason of the alteration in our dress; for, as the people here, no more than in New England, love to buy a pig in the poke, our loofe coats were eafily thrown open, and the purchaser had an opportunity of examining into the state of our bodies. It was aftonishing to observe, how critically they examined my mulcles, to fee if I was naturally strong; moved my limbs in various directions, to detect any latent lamenels or injury in the parts; and ftruck fuddenly before my eyes, to judge by my winking, if I was clear fighted. Though I could not understand their language, I doubt not, they spoke of my activity, strength, age, &c. in the same manner, as we at home talk in the fwop of a horse. One old man was very critical in his examination of me. He made

me walk, run, lie down, and lift a weight of about fixty pounds. He went out, and foon returned with another man. They conferred together, and the fecond was more critical in his examination than the first. He obliged me to run a few rods, and then laid his hand fuddenly to my beart, to fee, as I conjecture, if my wind was good. By the old man, I was purchaled. What the price given for me was, I cannot tell. An officer of the marbet attested the contract, and I was obliged by the master of the shop, who sold me upon commissions, for the benefit of the concerned in the Rover, to lie down in the fireet, take the foot of my new maiter, and place it upon my neck; making to him, what the lawyers call, attornment, I was then feized by two flaves, and led to the house of my new master.

Perhaps the free citizen of the United.
States may, in the warmth of his patriotilm, accuse me of a tameness of spirit, in
submitting

fubmitting to such gross disgrace. I will not justify myself. Perhaps I ought to have afferted the dignity of our nation, in despite of bastinadoes, chains, or even death itself. Charles the twelfth of Sweden has however been stigmatized by the historian, as a madman, for opposing the insulting Turk, when a prisoner, though assisted by nearly two hundred brave men. If any of my dear countrymen censure my want of due spirit, I have only to wish him in my situation at Algiers, that he may avail himself of a noble opportunity of suffering gloriously for his country.

Vol. II. C CHAP.

#### CHAP. III.

True, I talk of dreams, Which are the children of an idle brain. Begot of nothing but vain fantaly, Which is as thin of substance as the air. And more inconstant than the wind ; Who woos Even now the frozen bolom of the north.

And, being anger'd, puffs away from thence, Turning his face to the dew dropping fouth. SHARESPEARE.

#### ARGUMENT.

The Author Dreameth whilf Awake.

THE higher his rank in fociety, the further is man removed from na-Grandeur draws a circle round the great, and often excludes from them the finer feelings of the heart. The wretched are all of one family; and ever regard each other as brethren. Among the flaves of my new master, I was received with

with pity, and treated with tenderness, bordering upon fraternal affection. They could not indeed speak my language, and I was ignorant of theirs; but, by dividing the scanty meal, composing my couch of straw, and alleviating my more rugged labours, they spake that universal language of benevolence, which needs no linguist to interpret.

It is true, I did not meet, among my fellow slaves, the rich and the noble, as the dramatist and the novelist had taught me to expect. To betray a weakness I will confess that, sometime after I was captured, I often suffered fancy to cheat me of my "weary moments," by portraying those scenes, which had often amused me in my closet, and delighted me on the stage. Sometimes, I even contemplated with pleasure the company and converse of my fellow slaves. I expected to find them men of rank at least, if not of learning. I fancied my master's cook

an English lord; his valet an Italian duke; his groom a knight of Malta; and even his foot boy some little lively French I fancied my future mafter's marquis. head gardener, taking me one fide, professing the warmest friendship, and telling me in confidence that he was a Spanish Don with forty noble names; that he had fallen in love with my mafter's fair daughter, whose mother was a christian flave; that the young lady was equally charmed with him; that she was to rob her father of a rich casket of jewels, there being no dishonour in stealing from an infidel; jump into his arms in boy's clothes that very night, and escape by a vessel, already provided, to his native country. I saw in imagination all this accomplished. I saw the lady descend the rope ladder; heard the old man and his fervants purfue; faw the lady carried off breathless in the arms of her knight; arrive safe in Spain; was present at the lady's

lady's baptism into the catholic church, and at her marriage with her noble deliverer. I was myself almost stifled with the caresses of the noble family, for the part I had borne in this perilous adventure; and in fine married to Donna some body, the Don's beautiful sister; returned into my own country, loaded with beauty and riches; and perhaps was aroused from my reverse by a poor sellow slave, whose extreme ignorance had almost blunted the sensibility of his own wretchedness.

Indeed, so sweet were the delusions of my own fancy, I am loth to destroy the innocent gratification, which the readers of novels and plays enjoy from the works of a Behn and a Colman; but the sober character of the historian compels me to assure my readers that, whatever may have happened in the sixteenth century, I never saw during my captivity, a man of any rank, family, or fortune among the menial slaves. The Dey, as I

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bave

have already observed, selecting his tenth prisoner from those, who would most probably afford the richest ransom, those concerned in the captures are influenced by the same motive. All, who may be expected to be ranfomed, are deprived of this liberty, it is true : but fed. clothed, and never put to manual labour, except as a punishment for some actual crime, or attempting to recover their liberty. The menial flaves are generally composed of the dregs of those nations, with whom they are at war; but, though my fellow flaves were grossly illiterate, I must do them the justice to say, they had. learned well the kinder virtues : those virtues, which schools and colleges often fail to teach, which, as Aristotle well observes, are like a flame of fire. Light them up in whatever climate you will, they burn and thine ever the fame.

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#### CHAP. IV.

One day (may that returning day be night,
The stain the curse of each succeeding year!)
For something or for nothing, in his pride
He struck me. While I tell it do I live!!
Young's Revence.

#### ARGUMENT.

Account of my Master Abdel Melic: defeription of bis House, Wife, Country House, and severe Treatment of bis Slaves.

THE name of my master was Abdel Melic. He had been formerly an officer in the Dey's troops, and, it was said, had rendered the Dey's father some important service in an insurrection, and was therefore highly respected; though at that time he had no publick employment. He was an austere man; his natural severity being probably encreased by his employment as a military officer. I

never

never faw the face of any other person in his family, except the male flaves. houses of the Algerines are nearly all upon the same model; confifting of a building towards the street of one or two stories, which is occupied by the master and male domestics, and which is connected by a gallery upon the ground, if the house is of one flory; if of two, the entrance is above stairs, to a building of nearly the same fize behind, which has no windows or lattices at the fide, but only looking into a garden, which is always furrounded by a high wall. In these back apartments the women are lodged, both wives and flaves. My master had a wife, the daughter of a principal officer in the Dey's court, and, to my furprise, had only one. I found it to be a vulgar errour, that the Algerines had generally more. It is true they are allowed four by their law; but they generally find, as in our country, one lady sufficient for all the comforts of connubial life; and

never

never take another, except family alliance or barrennels renders it eligible or neceffary. The more I became acquainted with their customs, the more was I struck with their great resemblance to the patriarchical manners, described in holy writ. Concubinage is allowed; but few respectable people practise it, except for the fake of heirs. With the Algerines the barrennels of a RACHEL is fometimes compensated to the husband, by the fertility of a Bilhah. After I had lived in this town house about three weeks, during which time I was clothed after the fashion of the country, my master moved, with his whole family, to a country house on the river Saffran. Our journey, which was about twelve miles, was performed in the evening. Two carriages. resembling our travelling waggons, contained the women. Only the bodies of them were latticed, and furnished with curtains to cover them in the day time, which

were

were rolled up in the evening. Two flaves preceded the carriages. Abdel Melic followed on horseback, and I accompanied a baggage waggon in the rear. When we arrived at the country house, the garden gates were thrown open, and the carriages with the women entered. The men were introduced to the front apartments. I found here feveral more flaves, equally ignorant and equally attentive and kind towards me, as those I had feen in the town. The next day, we were all fet to work in digging for the foundation of a new wall, which was to enlarge our master's gardens. The weath-. er was fultry. The foil below the furface was almost a quickfand. I, unused to hard labour, found my strength foon exhausted. My fellow slaves, compassionating my distress, were anxious, by changing places with me, to render my share of the labour less toilsome. As we had our flint for the whole party flaked out

out to us every morning, it was in the power of my kind fellow labourers to favour me much. Often would they request me, by figns, to repose myself in the shade, while they encouraged each other to perform my share of the task. After a while, our master came to inspect the' work; and, conceiving that it did not progress as fast as he wished, he put an overfeer over us, who, finding me not fo active as the rest, first threatened and then itruck me with his whip. This was the first disgraceful blow I had ever received. Judge you, my gallant, freeborn fellow citizens, you, who rejoice daily in our federal strength and independence, what were my fensations. I threw down my fpade with disdain, and retired from my work, lowering indignation upon my infulting oppressor. Upon his lifting his whip to strike me again, I flew at him, collared him, and threw him on his back. Then, letting my foot on his breaft, I called Marin St.

called upon my fellow flaves to affift me to bind the wretch, and to make one glorious effort for our freedom. But I called in vain. They could not comprehend my language; and, if they could, I spoke to slaves, astonished at my prefumption, and dreading the confequences for me and themselves. After their first aftonishment, they ran and took me gently off from the overfeer, and raifed him with the greatest respect. No sooner was he upon his feet than, mad with rage, he took up a mattoc; and, with a violent blow upon my head, levelled me to the ground. I lay fenfeless, and was awakened from my flupor by the fevere lashes of his whip, with which the dastardly wretch continued to beat me, until his ftrength failed. I was then left to the care of my fellow flaves, who could only wash my wounds with their tears. Complaint was immediately made to my mafter, and I was fent to work in a stone quarry

duarry about two miles from the house. At first, I rejoiced in escaping the malice of this mercilels overfeer, but soon found I had made no advantageous exchange. I was furrounded by the most miserable objects. My fellow labourers had been put to this place, as a punishment for domestic crimes, or for their superiour strength, and all were obliged to labour equally hard. To break hard rocks with heavy mauls, to transport large stones upon our backs up the craggy fides of the quarry, were our common labours; and to drink water, which would have been delicious, if cold, and to eat black barley bread and onions, our daily fare; while the few hours, allotted to rest upon our flinty beds, were disturbed by the tormenting infects, or on my part by the more tormenting dreams of the dainties of my father's house. There is a spring under a rock upon my father's farm, which we called the cold spring, from which we used Vor. II.

ed to supply our family with water, and prided ourselves in presenting it as a refreshing beverage, in summer, to our visitors. How often, after working beyond my strength, on a sultry African day, in that horrid quarry, have I dreamed of dipping my cup in that cold spring, and sancied the waters eluding my taste as I raised it to my lips. Being presented with a sumbler silled from this spring, after my return, in a large circle of friends, the agonies I had suffered came so forcibly into my recollection, that I could not drink the water, but had the weakness to melt into tears.

How naturally did the emaciated prodigal, in the scripture, think upon the bread in his father's house. Bountiful Father of the Universe, how are the common bleffings of thy providence despised. When I ate of the bread of my father's house, and drank of his refreshing spring, no grateful return was made to him or thee.

thee. It was amidst the parched sands and flinty rocks of Africa that thou taughtest me, that the bread was indeed pleafant, and the water sweet. Let those of our fellow citizens, who fet at nought the rich bleffings of our federal union, go like me to a land of flavery, and they will then learn how to appreciate the value of our free government.

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# CHAP. V.

A shriftian is the highest stile of man.

And is there, who the blessed cross wipes off,

As a foul blot from his dishonour'd brow?

If angels tremble, 'tis at such a fight:

The wretch they quit, desponding of their charge,

More struck with grief or wonder, who can tell?

YOUNG.

# ARGUMENT.

The Author is encountered by a Renegado: Struggles between Faith, the World, the Flesh, and the Devil.

As I was drooping under my daily talk, I saw a young man habited in the Turkish dress, whose clear skin and slorid cheek convinced me he was not a native of the country; whose mild air and manners betrayed nothing of the ferocity of the renegado. The stile of his turban pronounced him a Mahometan; but the look of pity, he cast towards the christian

christian slaves, was entirely inconfisent with the pious hauteur of the muffulman; for christian dog is expressed as strongly by the features as the tongue of him, they call a true believer. He arrefted my attention. For a moment I suspended my labour. At the same moment, an unmerciful lash, from the whip of the slave driver, recalled my attention to my work, and excited his, who was the cause of my neglect. At his approach, the flave driver quitted me. The stranger accosted me, and in good English commisserated my distresses, which, he faid, he should deplore the more, if they were remediless. When a man is degraded to the most abjed flavery, lost to his friends, neglected by his country, and can anticipate no rest but in the grave, is not his fituation remediless, I replied? Renounce the Christian, and embrace the Mahometan faith; you are no longer a flave, and the delights of life await you, retorted he. You

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fee me. I am an Englishman. For three years after my captivity, like you, I groaned under the lash of the slave driver : I ate the scanty morfel of bitterness, moistened with my tears. Borne down by the complicated ills of hunger and fevere labour, I was carried to the infirmary for flaves, to breathe my last, where I was vifited by a Mollah or Mahometan priest. He pitied the misfortunes of a wretch, who, he faid, had fuffered a cruel existence, in this life, and had no rational hopes of exchanging it for a better, in the world to come. He opened the great truths of the musfulman faith. By his assistance I recovered my health, and was received among the faithful. Embraced and protected by the rich and powerful, I have now a house in the city, a country residence on the Saffran, two beautiful wives. a train of domestics; and a respectable place in the Dey's customs defrays the expense. Come, added he, let me fend

my friend, the Mollah, to you. He will remove your scruples, and, in a few days, you will be as free and happy as I am. I looked at him with aftonishment. I had ever viewed the character of an apostate as odious and detestable. I turned from him with abhorrence, and for once embraced my burthen with pleasure, Indeed I pity you, faid he. I forrow for your distresses, and pity your prejudices. I pity you too, replied I, the tears standing in my eyes, My body is in slavery, but my mind is free. Your body is at liberty, but your foul is in the most abject flavery, in the gall of bitterness and bond of iniquity. You have fold your God for. filthy lucre; and "what shall it profit you, if you gain the whole world and lofe your own foul, or what shall a man give in exchange for his foul." I respect your prejudices, said the stranger, because I have been subject to them my self. I was born in Birmingham in England, and educated a rigid

rigid diffenter. No man is more subject to prejudice than an Englishman, and no sectary more obstinately attached to his tenets than the diffenter. But I have converfed with the Mollah, and I am convinced of the errours of my education. Converse with him likewife. If he does not convince you, you may glory in the christian faith; as that faith will be then founded on rational preference, and not merely on your ignorance of any other religious system. Suggest the least defire to converse with the Mollah, and an order from the Musti will come to your master. You will be clothed and fed at the public expense; be lodged one month in the college of the priest; and not returned to your labours, until the priest shall declare you incorrigible. He then left me. The heat increased, and my strength wast-The prospect of some alleviation from labour, and perhaps a curiofity to hear what could be faid in favour of fo detellably

detestably ridiculous a system, as the Mahometan imposture, induced me, when I saw the Englishman again, to signify my consent to converse with the Mollah.

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# CHAP. VI.

Hear I, or dream I hear that distant strain,
Sweet to the soul and tasting strong of Heaven,
Soft wasted on celestial pity's plume!!
ANON.

#### ARGUMENT.

The Author is carried to the sacred College of the Musulman Priest: The Mortisi-cations and Austerities of the Mahometan Recluse. The Musulman mode of Proselyting.

THE next day, an order came from the Musti to my master, who received the order, touched his forehead with the testa respectfully, and directed me to be instantly delivered to the Mollah. I was carried to the college, a large gloomy building, on the outside; but, within the walls, it was an earthly paradise. The

**ftately** 

stately rooms, refreshing baths, cooling fountains, luxuriant gardens, ample larders, rich carpets, downy sofas, and silken mattresses, offered with profusion all those soft excitements to indolent pleasure, which the most refined voluptuary could desire. I have often observed that, in all countries, except New England, those, whose profession it is to decry the luxuries and vanities of this world, some how or other, contrive to possess the greatest portion of them.

Immediately upon my entering these sacred walls, I was carried to a warm bath, into which I was immediately plunged; while my attendants, as if emulous to cleanse me from all the filth of errour, rubbed me so hard with their hands and sless brushes, that I verily thought they would have slayed me. While I was relaxed with the tepid, I was suddenly plunged into a contiguous cold bath. I confess I apprehended

apprehended dangerous consequences, from so sudden a check of such violent perspiration; but I arose from the cold bath highly invigorated. I was then anointed in all parts, which had been exposed to the sun with a preparation of a gum, called the balm of Mecca. This application excited a very uneasy sensation, similar to the stroke of the water pepper,

to

\* The Indian of North America surprised the European physician, by a process founded on similar principles. The patient, in the most violent sever, was confined in a low hut, built of turf and stat stones, which had been previously heated by fire. When the profusest perspiration was thus excited, the patient was carried, and often, with Indian fortitude, ran to the next stream, and plunged frequently through the ice into the coldest water. This process, which Bærhaave and Sydenham would have pronounced deletery, ever produced pristing health and vigour, when prescribed by the Indian physician or Powwow.

to which "the liberal shepherds give a grosser name." In twenty four hours, the sun browned cuticle peeled off, and lest my face, hands, legs, and neck as fair as a child's of six months old. This balm the Algerine ladies procure at a great expense, and use it as a cosmetic to heighten their beauty.

After I had been clothed in the drawers, flippers, loofe coat, and fhirt of the country, if shirt it could be called, which neck had none; with a decoction of the herb henna, my hands and feet were tinged yellow: which colour, they faid, denoted purity of intention. I was lodged and fed well, and suffered to amuse myself. and recover my fanity of body and mind. On the eleventh day, as I was reclining on the margin of a retired fountain, reflecting on my dear native country, I was joined by the Mollah. He was a man of about thirty years of age, of the most pleasing countenance and engaging de-Vol. II. portment. E

portment. He was born at Antioch, and educated a christian of the Greek church. He was designed by his parents for a preferment in that church, when he was captured by the Algerines, and almost immediately, conformed to the musfulman faith; and was in high esteem in the sacred college of the priests. As he spoke latin and some modern languages sluently, was well versed in the bible and christian doctrines, he was often employed in proselyting the European slaves, and prided himself in his frequent success.

He accossed me with the sweetest modulation of voice; kindly inquired after my welfare; begged to know if my lodging, dress, and fare, were agreeable; assuring me that, if I wished to alter either, in such a manner as to bring them nearer to the fare and modes of my native country, and would give my directions, they should be obeyed. He requested me to appoint

a time, when we might converse upon the great subject of religion. He observed that he wished me free from bodily indisposition, and that the powers of my mind would recover their activity. He faid, the holy faith, he offered to my embraces, disdained the use of other powers than rational argument; that he left to the church of Rome, and its merciless inquisitors, all the honour and profit of conversion by faggots, dungeons, and racks. He made fome further inquiry, as to my ulage in the college, and retired. I had been for long accustomed to the infolence of domestic tyranny; so often groaned under the whip and burthen; so often been buffetted, spurned and spit upon, that I had seeled my mind against the force and terrour, I anticipated from the Mollah; but was totally unprepared for such apparent candour and gentleness. Though I viewed his conduct as infidious, yet he no sooner retired than, overcome by his **fuavity** 

fuavity of manners, for the first time I trembled for my faith, and burst into tears. of book of orsent say both was seen

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#### CHAP. VII.

vice leader desile filment

But pardon, gentles all, The flat, unvaried spirit, that hath dared, On this unworthy scaffold, to bring forth So great an object.

SHAKESPEARE.

# ARGUMENT.

The Author confereth with a Mollah or Mahometan Priest: Defendeth the Verity of the Christian Creed, and resigns his Body to Slavery, to preserve the Freedom of his Mind.

UPON the margin of a refreshing fountain, shadowed by the fragrant
branches of the orange, date, and pomegranate, for five successive days I maintained the sacred truths of our holy religion, against the insidious attack of the
mussulman priest. To be more perspicnous, I have condensed our conversation,

E 2

and,

and, to avoid useless repetition, have asfumed the manner of a dialogue.

Mollab. Born in New England, my friend, you are a christian purified by Calvin. Born in the Campania of Rome, you had been a papist. Nursed by the Hindoos, you would have entered the pagoda with reverence, and worshipped the foul of your ancestor in a duck. Educated on the bank of the Wolga the Delai Lama had been your god. In China, you would have worthipped Tien, and perfumed Confucius, as you bowed in adoration before the tablets of your anceffors. Cradled with the Parfees of Indostan, you had adored fire, and trembled with pious awe, as you prefented your rice and your ghee to the adorable cock and dog.

A wise man adheres not to his religion, because it was that of his ancestors. He will examine the creeds of other nations, compare them with his own, and hold fast that, which is right,

Author.

Author. You speak well. I will bring my religion to the test. Compare it with the—the—

Mollab. Speak out boldly. No advantage shall be taken. You would say, with the Mahometan imposture. To determine which of two revealed religions is best, two inquiries are alone necessary. First, which of them has the highest proof of its divine origin, and which inculcates the purest morals: that is, of which have we the greatest certainty that it came from God, and which is calculated to do most good to mankind.

Author. True. As to the first point, our bible was written by men divinely inspired.

Mollab. Our alcoran was written by the finger of the Deity himself. But who told you, your bible was written by men divinely inspired.

Author. We have received it from our ancestors, and we have as good evidence

Abutation, S.D.

for the truths it contains, as we have in profane history for any historical fact.

Mollah. And so have we for the alcoran. Our facred and profane writers all prove the existence of such a prophet as Mahomet, that he received the facred volume from the hand of Gabriel, and the traditions of our ancestors confirm our faith.

Author. We know, the christian religion is true, from its small beginnings and wonderful increase. None but Deity himself could have enabled a few illiterate sishermen to spread a religion over the world, and perpetuate it to posterity.

Mollab. Your argument I allow to be forcible, but grant us also the use of it. Mahomet was an illiterate camel driver. Could he, who could not read nor write, have published a book, which for its excellence has astonished the world? Would the learned of Medina and Mecca have become his disciples? Could Omar and Abubeker,

Abubeker, his successours, equally illiterate, have become the admiration of the world? If you argue from the astonishing spread of your faith, view our prophet, born five hundred and fixty nine years, and dating the promulgation of his doctrine fix hundred and twenty years after the birth of your prophet. See the extensive countries of Persia, Arabia, Syria, Egypt, all rejoicing in its benign influence. See our holy faith pouring its divine rays of light into Russia, and Tartary. See it received by enlightened Greece, railing its crescent through the vast Turkish empire, and the African states. See Palestine, and Jerusalem the birth place of your prophet, filled with the disciples of ours. See Asia and Africa, and a great part of Europe acknowledging the unity of God, and the mission of his prophet. In a word, view the world. See two mahometans of a religion, which arose fix hundred and twenty years after yours, to one christian.

christian, computing those of all denominations, and then give your argument of the miraculous spread of religion its due weight.

My blood boiled to hear this infidel vaunt himself thus triumphantly against my faith; and, if it had not been for a prudence, which in hours of zeal I have since had cause to lament, I should have taken vengeance of him upon the spot. I restrained my anger, and observed, our religion is supported by miracles.

Mollab. So is ours; which is the more remarkable, as our great prophet declared, he was not sent into the world to work miracles, but to preach the unity of the first cause, the resurrection of the dead, the bliss of paradise, and the torments of the damned. Yet his whole life was a miracle. He was no sooner born than, with a voice, like the thundering of Heronon, he pronounced the adorable creed to his mother and nurses: I profess

that

bis apostle. He was circumcised from all eternity; and, at the same hour, a voice of sour mighty angels was heard proclaiming from the sour corners of the holy house. The first saying, proclaim the truth is risen, and all lies shall return into hell. The second uttering, now is born an apostle of your own nation, and the Omnipotent is with him. The words of the third were, a book full of illustrious light is sent to you from God; and the sourth voice was heard to say, O Mahomet, we have sent thee to be a prophet, apostle, and guide to the world.

When the sent of God was about three years old, the blessed child retired into a cave, at the basis of mount Uriel; when the archangel Gabriel, covering his face with his wings, in awful respect approached him saying, Bismillahi Rrahmani Rrhahimi; in the name of the one Almighty, Compassionate, and Merciful, I am sent to pluck

pluck from thy heart the root of evil; for thy prayers have shaken the pillars of eternal decree. The infant prophet said, the will of thy Lord and mine be done. The archangel, then opened his bosom with a lancet of adamant, and, taking out his heart, squeezed from it the black drop of original sin; and, having restored the heart, sunk gently into the bosom of the Houri.

Do you wish for more miracles? Hear how the prophet, in the dark night, pass-sed the seven heavens upon the sacred mule; of the mighty angel he saw, of such assonishing magnitude, that it was twelve thousand days journey in the space between his eye brows; of the years he pent in perusing the book of dessiny; and how he returned, so speedily that, the mattress was not cold, and he recovered the pitcher at his bed side, which he had overset at his departure, so that not one drop of water was lost. Contrast these with

with those of your prophet. He then wented a volume of reproach horrible to hear, and too blasphemous to defile my paper.

Author. Our religion was diffeminated in peace; yours was promulgated by the fword.

Mollab. My friend, you furely have not read the writings of your own hiftorians. The history of the christian church is a detail of bloody massacre: from the inflitution of the christian thundering legion, under Constantine the great, to the expulsion of the Moors out of Spain by the ferocious inquisition, or the dragooning of the Hugonots from France, under Louis the great. The musfulmen never yet forced a man to adopt their faith. When Abubeker, the caliph, took a chriftian city, he forbore to enter a principal church, as he should pray in the temple of God; and, where he prayed, the building would be established as a mosque by Vol. II.

the piety of the faithful. The companions and fuccessours of the apostle conquered cities and kingdoms, like other nations. They gave civil laws to the conquered, according to the laws of nations; but they never forced the conscience of any man. It is true, they then and we now, when a flave pronounces the infallible creed, immediately knock off his fetters and receive him as a brother; because we read in the book of Zuni that the fouls of true believers are bound up in one fragrant bundle of eternal love. We leave it to the chillians of the West Indies, and christians of your southern plantations, to baptize the unfortunate African into your faith, and then use your brother christians as brutes of the defert.

Here I was so abashed for my country, I could not answer him.

Author. But you hold a fensual par-

Mollab.

Mollab. So the doctors of your church tell you; but a sensual heaven is no more imputable to us than to you. When the Most Holy condescends to reveal himfelf to man in human language, it must be in terms commensurate with our con-The enjoyment of the Houri, those immortal virgins, who will attend the beatified believer; the splendid pavilions of the heavens, are all but types and fignifications of holy joys too lublime for man in flesh to conceive of. In your bible, I read, your prophet refers to the time, when he should drink new wine in his father's kingdom. Now would it be candid in me to hallily brand the heaven of your prophet as fenfual, and to represent your faithful in blifs as a club of wine bibbers?

Author. But you will allow the pre-, eminence of the morality of the facted scriptures.

Mollab. Your scriptures contain many

excellent rules of life. You are there taught to be kindly affectionate one towards another; but they recommend the ule of wine, and do not forbid gaming. The alcoran, by forbidding in express terms the use of either, cuts: from its follower the two principal fources of disquiet and misery. Read then this spotless book. There you will learn to love those of our faith, and not hate those of any other. You will learn the necessity of being virtuous here, that you may be happy and not milerable hereafter. You will learn refignation to the will of the Holy One; because you will know, that all the events of your life were, in the embryo of time, forged on the anvils of Divine Wildom, In a word, you will learn the unity of God, which, notwithstanding the cavil of your divines, your prophet, like ours, came into the world to establish, and every man of reason must believe. You need not renounce your prophet. Him we respe at

homet is the seal of the prophet. Turn then, my friend, from slavery to the delights of life. Throw off the shackles of education from your soul, and be welcome to the joys of the true believer. Lift your singer to the immensity of space, and confess that there is one God, and that Mahomet is his apostle.

I have thus given a few sketches of the manner of this artful priest. After five days conversation, disgusted with his fables, abashed by his assurance, and almost confounded by his sophistry, I resumed my slave's attire, and sought safety in my somer fervitude.

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### CHAP. VIII.

Et cest lingue, nest sorsque un term similitudinarie, et est a tant a dire, hotobpotch. Core on Littleton, Lib. iii. Sec. 268.

# ARGUMENT.

The Language of the Algerines.

THE very day, I was difmissed from the college of the priests, I was returned to my master, and the next morning sent again to labour in the quarry. To my surprise, no harsh reslections were made upon, what these true believers must have sliled, my obstinate prejudice against the true faith; for I am sensible that my master was so good a mussulman as to have rejoiced in my conversion, though it might affect his purse. I experienced

the extremest contumely and severity; but I was never branded as a heretic. I had by this time acquired some knowledge of their language, if language it could be called, which bad defiance to modes and tenses, appearing to be the shreds and clippings of all the tongues, dead and living, ever spoken since the creation. It is well known on the fea coasts of the Mediterranean by the name of LINGUA FRANCA. Probably it had its rife in the awkward endeavours of the natives to converse with strangers from all parts of the world, and the vulgar people, calling all foreigners Franks, supplied its name. I the more readily acquired this jargon, as it contained many Latin derivatives. If I have conjectured the principle, upon which the Lingua Franca was originally formed, it is applied through all stages of its existence: every person having good right to introduce words and phrases from his vernacular tongue, and which, with fome

some alteration in accent, are readily a-

This medley of founds is generally spoken, but the people of the higher rank pride themselves in speaking pure Arabic. My conference with the Mollah was effected in Latin, which the priest pronounced very differently from the learned president and professors of Harvard college, but delivered himself with sheety and elegance.

I well recollect, being once at a loss to name a composition of boiled barley, rice and treacle, I called for the HASTY PUDDING and MOLASSES:
The phrase was immediately adopted, and HASCHI PUDAH MOLASCHI is now a synonima with the ancient name: and, I doubt not, if a dictionary of the Lingua Franca shall ever be compiled, the name of the staple cookery of New England will have a conspicuous place.

# CHAP. IX.

With aspect sweet, as heavenly messenger On deeds of mercy feat, a form appears. Unfading chaplets bloom upon her brow, Eternal smiles play o'er her winning face, And frequent promise opes her flattering lips. 'Tis HOPE, who from the dayless dungeon Points the desponding wretch to scenes of blife, And ever and anon the draws the veil Of blank futurity, and shows him where, Far, far beyond the oppressor's cruel grasp, His malice and his chains, he shares again The kindred mirth and feast under the roof Paternal, or befide his focial fire Preffes the lovely partner of his heart, While the dear pledges of their mutual love Gambol around in sportive innocence.

Anon th' illusive phantom mocks his sight,
And leaves the frantic wretch to die
In pristine darkness, fetters and despair!!

AUTHOR'S Manuscript Poems.

ARGUMENT.

The Author plans on Escape.

I FOUND many more flaves at work in the stone quarry, than when I quitted

quitted it; and the labours and hard fare feemed, if possible, to be augmented. The ease and comfort, with which I lived for some weeks palt, had vitiated my appetite, foftened my hands, and relaxed my whole frame, so that my coarse fare and rugged labours feemed more insupportable. nanseated our homely food, and the skin peeled from my hands and shoulders. I made what inquiries I could, as to the interiour geography of the country, and comforted myself with theh ope of escape; conceiving it, under my desperate circumstances, possible to penetrate unobserved the interiour country, by the eastern boundaries of the kingdom of Morocco, and then pals on fouth west, until I struck the river Sanaga, and courling that to its mouth I knew would bring me to fome of the European settlements near Goree or Cape Verd. Preparatory to my intended escape I had procured an old goat's Ikin, which to make into fomething like a knaplack,

knaplack, I deprived myself of many hours of necessary sleep; and of many a feanty meal to fill it with provisions. By the use of my Lingua Franca and a little Arabic, I hoped to obtain the affiftance of the flaves and lower orders of the people, through whom I might journey. The only infurmountable difficulty in my projects was to elude the vigilance of our overfeers. By a kind of roll call the flaves were numbered every night and morning, and at meal times : but, very fortunately, a probable opportunity of escaping unnoticed foon offered. It was announced to the flaves that in three days time there would be a day of rest, a holiday, when they would be allowed to recreate themfelves in the fields. This intelligence diffused general joy. I received it with rapture. I doubled my diligence in my preparations; and, in the afternoon previous to this fortunate day, I contrived to place my little flock of provisions under

At funfet we were all admitted to bathe, and I retired tomy repose with bright hopes of freedom in my heart, which were succeeded by the most pleasing dreams of my native land. That Beneficent Being, who brightens the slumbers of the wretched with rays of bliss, can alone express my raptures, when, in the visions of that night, I stepped lightly over a father's thresh-hold; was surrounded by congratulating friends and faithful domestics; was pressed by the embraces of a father; and with holy joy felt a mother's tears moisten my cheek.

Early in the dawn of the morning, I was awakened by the congratulations of my fellows, who immediately collected in small groups, planning out the intended amusements of the day. Scarce had they portioned the little space alloted to ease, according their various inclinations, when an express order came from our master

master that we should go under the immediate direction of our overseers, to a plain, about five miles distance, to be present at a publick spectacle. This was a grievous disappointment to them, and more especially to me. I buoyed up my spirits however with the hopes that, in the hurry and crowd, I might find means to escape, which, although I knew I could not return for my knapsack, I was resolved to attempt, having a little millet and two onions in my pocket.

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# CHAP. X.

Lord and residence and between the use cares profession

O beafts of pity void! to oppress the weak,
To point your vengeance at the friendless head,
Anon.

# ARGUMENT.

The Author present at a Public Specia-

d die alterena röc WE were soon paraded and. marched to the plain, to be amused with the promised spectacle, which, notwithstanding it might probably frustrate my attempts for freedom, I anticipated with When we arrived a pleasing curiosity. at the plain, we found, furrounding a spot, fenced in with a flight railing, a large concourse of people, among whom I could difcern many groups of men, whose habits and forrow indented faces shewed them to be of the same miserable order with us. In the midst of this spot there was a frame erecled

erected, somewhat resembling the stage of our pillories; on the centre of which a pole or strong stake was erected, sharpened at the end and pointed with steel. While I was perplexing myself with the defign of this apparatus, military music was heard at a distance; and soon after a strong party of guards approached the scaffold, and foon mounted upon the stage a miferable wretch, with all the agonies of defpair in his countenance, who I learned from his sentence, proclaimed by a publi c crier, was to be impailed alive for attempting to escape from bondage. consciousness that I had been, one moment before, meditating the same act, for which this wretch was to fuffer fo cruelly, added to my feelings for a fellow creature, excited fo strong a sympathy for the devoted wretch, that I was near fainting.

I will not wound the sensibility of my humane sellow citizens, by a minute de-

tail

tail of this fiend like punishment. Suffice it to fay that, after they had ftripped the fufferer naked, except a cloth around the loins, they inserted the iron pointed stake into the lower termination of the vertebræ, and thence forced it up near his back bone, until it appeared between his shoulders; with devilishingenuity contriving to avoid the vital parts. The stake was then raised into the air, and the suffering wretch exposed to the view of the affembly, writhing in all the contortions of insupportable agony. How long he lived, I cannot tell, I never gave but one , look at him: one was enough to appal a New England heart. I laid my head on the rails, until we retired. It was now obvious, it was defigned by our master, that this horrid spectacle should operate upon us as a terrifying example. It had its full effect on me. I thought no more of attempting an escape; but, during our return, was miserably tormented

mented least my knapsack and provisions should be found and adduced against me, as evidence of my intent to desert. Happily for me, I recovered them the next day, and no suspicions of my design were entertained

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### CHAP. XI.

If perchance thy home

Salute thee with a father's honoured name,

Go, call thy fons, infiruct them what a debt

They owe their ancestors and make them swear

To pay it, by transmitting down entire

Those sacred rights, to which themselves were

born.

AKENSIDE.

#### ARGUMENT.

The Author feels that be is indeed a Slave.

I NOW found that I was indeed a flave. My body had been enthralled, but the dignity of a free mind remained; and the same insulted pride, which had impelled me to spurn the villain slave driver, who first struck me a disgraceful blow, had often excited a surly look of contempt upon my master, and the vile instruments of his oppression; but the terrour of the late execution, with

the unabating fatigue of my body, had for depressed my fortitude, that I trembled at the look of the overfeer, and was meanly anxious to conciliate his favour, by attempting personal exertions beyond my ability. The trite flory of the infurgent army of the flaves of ancient Rome, being routed by the mere menaces and whips of their masters, which I ever sceptically received, I now credit. myself, I have learned to appreciate the bleffings of freedom. May my countrymen ever preserve and transmit to their posterity that liberty, which they have bled to obtain; and always bear it deeply engraven upon their memories, that, when men are once reduced to flavery, they can never refolve, much more achieve, any thing, that is manly, virtuous, or great.

Depression of spirits, consequent upon my blasted hope of escape, coarse fare, and constant satigue reduced me to a mere

LA A HAD

fkeleton :

an hæmopty sis or expectoration of blood, and menaced an approaching hectic; and soon after, fainting under my burthen, I was taken up and conveyed in a horse litter to the infirmary for slaves, in the city of Algiers.

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Concessor.

CHAP.

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## CHAP. XIL

Oft have I prov'd the labours of thy love, And the warm effort of thy gentle heart, Anxious to pleafe.

BEATR'S GRAVE.

Sen Salbeatia Hadiw

#### ARGUMENT.

The Infirmary.

HERE I was lodged comfortably, and had all the attention paid me, which good nurses and ignorant physicians could render. The former were men, who had made a vow of poverty, and whose profession was to attend the couches of the sick; the latter were more ignorant than those of my own country, who had amused me in the gayer days of life. They had no theory nor any systematic practice; but it was immaterial to me. I had cast my last anxious thoughts upon my dear native land, had blessed my affectionate parents, and was resigned to die.

One day as I was funk upon my bed, after a violent fit of coughing, I was awakened from a doze, by a familiar voice, which accosted me in Latin. I opened my eyes and faw at my fide, the Mollah, who attempted to destroy my faith. It immediately struck me that his purpose was to tempt me to apollatize in my last moments. The religion of my country was all I had left of the many bleffings, I once enjoyed, in common with my fellow citizens. This rendered it doubly dear to me. Not that I was insensible of the excellence and verity of my faith; no. If I had been exposed to severer agonies than I suffered, and had been flattered with all the riches and honours, these infidels could bestow, I trust I should never have foregone that faith, which affured me for the mileries, I sustained in a cruel separation from

my parents, friends, and intolerable flavery, a rich compensation in that future world, where I should rejoin my beloved friends, and where forrow, mifery, or flavery, fould never come. I judged uncandidly of the priest. He accosted me with the same gentleness, as when at the college, commiserated my deplorable fituation, and, upon my expressing an aversion to talk upon religion, he assured me that he disdained taking any advantage of my weakness; nor would attempt to deprive me of the consolation of my faith, when he feared I had no time left to ground me in a better. He recommended me to the particular care of the religious, who attended the fick in the hofpital; and, having learned in our former conferences that I was educated a phyfician, he influenced his friend the director of the infirmary to purchase me, if I regained my health, and told him I would be serviceable, as a minor affistant. If

any man could have effected a change of my religion, it was this prieft. I was charmed with the man, though I abominated his faith. His very fmile exhilerated my spirits and insused health; and, when he repeated his vifits, and communicated his plan of alleviating my diffreffes, the very idea, of being freed from the oppressions of Abdel Melic, made an exchange of flavery appear defirable. was again attached to life, and requested him to procure a small quantity of the quinquina or jefuits bark. This excellent specific was unknown in the infirma. ry; but, as the Algerines are all fatalists, it is immaterial to the patient, who is his physician, and what he prescribes. By his kindness the bark was procured, and I made a decoction, as near to Huxbam's. as the ingredients I could procure would admit, which I infused in wine; no brandy being allowed, even for the fick. In a few weeks, the diagnostics were favoura-

able.

ble, and I recovered my pristine health, and, soon after, the director of the hospital purchased me of my late master, and I was appointed to the care of the medicine room, with permission to go into the city for fresh supplies.

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Vol. II. H CHAP.

# CHAP. XIII.

Hail Esculapians, hail, ye Coan race,
Thro' earth and sea, thro' chaos' boundless space;
Whether in Asia's pamper'd courts ye shine,
Or Afric's deadly realms beneath the line.
PATENT ADDRESS.

#### ARGUMENT.

The Author's Practice as a Surgeon and Physician, in the City of Algiers.

My circumstances were now so greatly ameliorated that, if I could have been assured of returning to my native country in a few years, I should have esteemed them eligible. To observe the customs, habits, and manners of a people, of whom so much is said and so little known at home; and especially to notice the medical practice of a nation, whose ancestors have been spoken of with respect, in the annals of the healing art, was highly interesting.

After

After a marked and assistance attention of some months to the duties of my office, I acquired the considence of my superiours so far, that I was sometimes sent abroad in the city to examine a patient, who had applied for admission into the infirmary; and sometimes the physicians themselves would condescend to consult me. Though they affected to despise my skill, I had often the gratification of observing that they administered my prescriptions with success.

In surgery they were arrant bunglers. Indeed, their pretensions to knowledge in this branch were so small that my superiour adroitness scarce occasioned envy. Applications, vulgarly common in the United States, were there viewed with admiration. The actual cautery was their only method of staunching an external hemorrhage. The first amputation, I operated, drew all the principal physicians around me. Nothing could equal their surprize,

aside tropped

at the application of the spring tourniquet, which I had affisted a workman to make for the occasion, except the taking up of the arteries. My friend the Mollah came to congratulate me on my fuccels, and spread my reputation wherever he visited. A poor creature was brought to the hospital with a depressed fracture upon the os frontis, funk into a lethargy, and died. I proposed trepanning, but found those useful instruments unknown in this country. By the care of the director, I had a fet made under my direction; but, after having performed upon a dead, I never could persuade the Algerine faculty to permit me to opperate upon a living subject. What was more amusing, they pretended to improve the aid of philosophy against me, and talked of the weight of a column of air pressing upon the dura mater, which, they said, would cause instant death. Of all follies the foppery of learning is the most insupportable.

insupportable. Professional ignorance and obstinacy were not all I had to contend with. Religious prejudice was a constant impediment to my success. The bigotry of the Mahometan differs effentially from that of the Roman catholic. The former is a passive, the latter an active principle. The papist will burn infidels and heretics; the Muffulman never torments the unbeliever, but is more tenaciously attached to his own creed, makes his faith a principle in life, and never suffers doubt to disturb, or reason -to overthrow it. I verily believe that, if the alcoran had declared, that the earth was an immense plain and stood still, while the fun performed its revolution round it, a whole host of Gallileos, with a Newton at their head, could not have shaken their opinion, though aided by all the demonstrative powers of experimental philosophy.

I was invited by one of the faculty to inspect

inspect the eyes of a child, which had loft its fight about three years; I proposed couching, and operated on the right eye with fuccess. This child was the only son of an opulent Algerine, who, being informed that an infidel had restored his son to fight, refused to let me operate on the other, protesting that, if he had known that the operator was an unbeliever, his fon should have remained blind, until he opened his eyes upon the Houri of paradife. He fent me however a present of money, and offered to make my fortune, if I would abjure the christian faith and embrace Ismaelism, which, he said, he believed, I should one day do : as he thought that God never would have decreed that I should restore his son to fight, if he had not also decreed that I should be a true believer.

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# CHAP. XIV.

Ryghte thenne there settenne onne a garyshe seatte,
A statlie dame lyche to an aunciant mayde;
Grete nationes and hygh kynges laye at her seette,
Obeyseence mayde, as if of herre asrayede,
As overe theme her yronne rodde she swayde.

Hyghte customme was the lostie tyrantes namme,
Habyte bye somme yelypt, the worldlinges godde,
Panym and faythsman bowe before the dame,
Ne lawe butte yeldethe to her sovrenne nodde,
Reasonne her soemanne couchenne at her rodde.

FRACMENT OF ANCIENT POETAR.

# ARGUMENT. Vifits a fick Lady.

My reputation increased, and I was called the learned slave; and, soon after, sent for to visit a sick lady. This was very agreeable to me; for, during my whole captivity, I had never yet seen the face of a woman; even the semale children being carefully concealed, at least from

from the fight of the vulgar. I now anticipated much fatisfaction from this visit, and hoped that, through the confidence, with which a tender and fuccessful physician seldom fails to inspire his patient, I should be able to acquire much useful information upon subjects of domestic concern, impervious to travellers. Preparatory to this vifit, I had received a new and better suit of clothes than I had worn, as a present from the father of the young lady. A gilt waggon came to the gate of the hospital, which I entered with our principal physician, and was drawn by mules to a country house, about five miles from the city, where I was received by Hadgi Mulladin, the father of my patient, with great civility. Real gentlemen are the same in all countries. He treated us with fruit and fherbet ; and, smiling upon me, after he had presented a bowl of sherbet to the principal physician, he handed me another folks of bowl,

bowl, which to my furprise I found filled with an excellent Greek wine, and archly inquired of me how I liked the sherbet. Hadgi Mulladin had travelled in his youth, and was supposed to have imbibed the libertine principles of the christian, as it respected wine. This was the only instance, which came to my knowledge, of any professed Mussulman indulging himself with wine or any strong liquor; and it was not unnoticed by the principal physician, who afterwards gravely told me that Hadgi Mulladin would be undoubtedly damned for drinking wine : would be condemned to perpetual thirst in the next world, while the black spirit would present him with red hot cups of scalding wine. Exhilirated by the wine and the comparitively free manners of this Algerine, I was anxious to fee my patient. I was soon gratified. Being introduced into a large room, I was left alone nigh an hour. A fide door was then

then opened, and two eunuchs came forward with much folemnity and made figns for me to retire to the farthest part of the room, as if I had been insested with fome malignant disorder. They were, in about ten minutes, followed by four more of the same sex, bearing a species of couch, close covered with double curtains of filk, which they fet down in the midst of the room; and every one drew a broad scimitar from his belt, flourishing it in the air, inclined it over his shoulder, and flood guard at every corner of the couch, While I was wondering at this parade, the two first eunuchs retired and soon returned; the one bearing an ewer or bason of water, the other a low marble stand, and some napkins in a China dish. I was then directed to wash my feet; and, another bason being produced, it was fignified that I must wash my hands, which I did three times. A large thick muslin veil was then thrown over my head, I was 115.11

led

led towards the couch, and was prefented with a pulse glass, being a long glass tube graduated and terminated below with a hollow bulb, and filled with fome liquid, which rose and fell like spirits in the thermometer. This instrument was inferted through the curtains, and the bulb applied to the pulse of my patient, and the other extremity put under my veil. By this I was to form my, opinion of her disorder, and prescribe a remedy; for I was not allowed to ask any questions or even to speak to, much more fee the lady, who was foon reconveyed to her apartment. The two first eunuchs now marched in the rear, and closed and fastened the doors carefully after them. After waiting alone two hours or more, I was called to give my advice; and never was I more puzzled. To confels ignorance would have ruined my reputation, and reputation was then life itself. temptations to quackery were powerful and

and overcame me. I boldly pronounced her disease to be an intermittent fever, prescribed venesection, and exhibited some common febrifuge, with directions to throw in the bark, when the fever ceafed. My prescriptions were attended with admirable fuccefs; and, if I had conformed to their faith, beyond a doubt, I might have acquired immense riches. But I was a flave; and all my gains were the property of my master. I must do him the justice to say that, he permitted me to keep any particular presents, that were made to me. Frequent applications were made to the director for my advice and affistance to the diseased; and, though he received generally my fee, yet it was sufficiently gratifiying to me to be permitted to walk abroad, to amuse myself, and obtain information of this extraordinary people, as much of which, as the prescribed limits of this little work will admit, I shall now lay before my readers.

CHAP.

### CHAP. XV.

O'er trackless seas beneath the starless sky,
Or when thick clouds obscure the lamp of day,
The seaman, by the faithful needle led,
Dauntless pursues his devious destin'd course.
Thus, on the boundless waste of ancient time,
Still let the faithful pen unerring point
The polar truth.

AUTHOR'S Manuscritt Poems,

# ARGUMENT.

Sketch of the History of the Algerines.

MUCH antiquarian lore might here be displayed, in determining whether the state of Algiers was part of the ancient Mauritinia Massilia, or within the boundaries of the republic of Carthage; and pages of fruitless research might be wasted, in precisely ascertaining the era, when that portion of the sea coast of As-Vol. II. rica, now generally known by the name of the Barbary\* Shore, was subdued by the Romans, or conquered by the Vandals.

The history of nations, like the biography of man, only assumes an interesting importance, when its subject is matured into vigour. To trace the infancy of the old

\* Bruce, an Englishman, who travelled to collect fairy tales for the amusement of London cits, observes that this territory was called Barbaria by the Greeks and Romans from Beber, fignifying a fhepherd; and even the accurate compiler of the American edition of Guthrie's Geography has quoted the observation in a marginal note. We cannot expect that geographers should be philologists anymore than that every printer should be a Webster. How the Greeks or Romans came by the word Beber, I leave Mr. Bruce to elucidate. The former had the term barbaros, a barbarian, which they indifcriminately applied to all foreigners; and, when Greek literature became fashionable in Roman schools, the latter adopted the term, and banbarus was applied by the Romans with the same foppish contempt.

old world, we run into childish prattle and boyish tales. Suffice it then to say, that. the mixed multitudes, which inhabited this country, were reduced to the subjection of the Greek emperours by the arms of the celebrated Belifarius, and fo continued, until the close of the seventh century. when they were subdued by the invincible power, and converted to the creed of the ancient caliphs, the immediate fuccessours of the prophet Mahomet, who parcelled the country into many fubordinate governments, among which was that of Algiers; which is now bounded, on the north, by the Mediterranean; on the fouth, by mount Atlas, fo familiar to the classic reader, and the chain of hills, which extends thence to the north east : on the. west, by the kingdom of Morocco; \* and,

on

<sup>\*</sup> The common geography compilers add the kingdom of Tefilet, I conjecture, upon the authority

on the east, by the state of Tunis. The state of Algiers is about five hundred miles in length, upon the coast of the Mediterranean, and from fifty to one hundred and twenty miles in breadth, and boasts about as large an extent of territory, as is contained in all the United States proper, which lay to the north of Pennfylvania including the same.

It was nine hundred years after the conquest of the caliphs, and at the beginning of the tenth century, that the Algerines, by becoming formidable to the Europeans, acquired the notice of the enlightened historian. About this time, two enterprizing young men, sons of a potter, of the island of Mytelene the ancient Les-

bos,

of any such kingdom in Africa. The face of many a country, which that learned writer deficibes, differs as much from the truth, as his own physiognomy from the true line of beauty.

bos, called Horrie and Hayraddin, collecting a number of desperadoes, seized upon a brigantine and commenced pirates, making indiscriminate depredations upon the veffels of all nations. They foon augmented their force to a fleet of twelve gallies, befide small craft, with which they infelted the sea coast of Spain and Italy, and carried their booty into the ports of Barbary, flyling themselves the lords of the fea, and the enemies of all those, who failed upon it. European nations were not then possessed of such established and formidable navies, as at the present day: even the English, who seem formed for the command of the sea, had but few ships of force. Henry the eighth built some veffels, which, from their unmanageable bulk, were rather fuited for home defence than foreign enterprize; and the fleet of Elizabeth, which, in fifteen hundred and eighty eight, destroyed the Spanish Armada, was principally formed of ships, chartered

1 2

chartered by the merchants, who were the general resource of all the maratime powers. The fleet of these adventurers was therefore formidable; and, as Robertson fays, foon became terrible from the straits of the Dardanelles to those of Gibralter. The prospects of ambition increase, as man ascends its summit. Horrie, the elder brother, surnamed Barbarossa, as fome affert, from the red colour of his beard, aspired to the attainment of sovereign power upon land; and a favourable opportunity foon offered of gratifying his pride. His frequent intercourse with the Barbary States induced an acquaintance with Eutimi, then king of Algiers, who was then at war with Spain, and had made several unsuccessful attacks upon a small fort, built by that nation on the Oran. In his distress, this king inconsiderately applied to Barbaroffa, for affiltance, who readily embraced the invitation, and conducted himself like more modern allies.

He first assisted this weak king against his enemy, and then facrificed him to his own ambition; for, leaving his brother Hayraddin to command the fleet, he entered the city of Algiers, at the head of five thousand men, was received by the inhabitants, as their deliverer, affisted them against the Spaniards, and then arrested and difarmed the principal people, fecretly murdered the unsuspecting Eutimi, and caused himself to be proclaimed king of Algiers. Lavish of his treasures to his adherents, and cruelly vindictive to those, he distrusted, he not only established his government, but dethroned the neighbouring king of Temecien, and annexed his dominions to his own. But the brave Marquis de Comeses, the Spanish governour of Oran, by the direction of the Emperour Charles the fifth, affisted the dethroned king; and, after defeating Barbarossa in several bloody battles, befleged him in Temecien, the capital of that

that kingdom, where this ferocious adventurer was flain in attempting his efcape, but fought his purfuers with a brutal rage, becoming the ferocity of his life. Upon the death of Barbaroffa, his brother Havraddin assumed the fame name. and the kingdom of Algiers. This Barbarossa is better known to the European. annalist for rendering his dominions tributary to the Grand Seignior. He enlarged his power with a body of the Turk. ish soldiers; and, being promoted to the command of the Turkish fleet, he spread the fame of the Ottoman power through: all Europe : for though obliged by the superiour power of the Emperour Charles. fifth to relinquish his conquest of Tunis, which he had effected by a similar treachery, with which his brother had possessed himself of Algiers; yet his being the acknowledged rival of Andrew Doria, the first sea commander of his age, has laurelled his brow among those, who es-

teem

teem glory to confist in carnage. This Barbarossa built a mole for the protection of the harbour of Algiers, in which, it is faid, he employed thirty thousand christian flaves, and died a natural death, and was fucceeded by Haffan Aga, a renegado from Sardinia, elected by the foldiers, but confirmed by the Grand Seignior, who, taking an advantage of a violent ftorm, which wrecked the navy of the Emperour Charles fifth, who had invaded his territories, drove that proud emperour from the coast, defeated the rear of his army, and captured fo many of his foldiers, that the Algerines, it is reported, fold many of their prisoners by way of contempt, at the price of an onion per head. Another Haffan, fon to the fecond Barbarossa, succeeded and defeated the Spaniards, who invaded his dominions under the command of the Count de Alcandara, killed that nobleman, and took above twelve thousand prisoners.

But

But his successour, Mahomet, merited the most of his country, when, by ingratiating himself with the Turkish soldiers, by incorporating them with his own troops, he annihilated the contests of these sierce rivals, formed a permanent body of brave, disciplined troops, and enabled his successour to renounce that dependence upon the Grand Seignior, to which the second Barbarossa had submitted.

In fixteen hundred and nine, the Algerines received a vast accession of strength and numbers from the emigrant Moors, whom the weak policy of Spain had driven to their dominions. Embittered by christian severity, the Moors slocked on board the Algerine vessels, and sought a desperate revenge upon all, who bore the christian name. Their sleet was said to consist, at this period, of upwards of forty ships, from two to four hundred tons burthen. Though the French with that gallantry, which distinguished them under

under their monarchs, undertook to avenge the cause of Europe and christianity; and, in fixteen hundred and feventeen, fent a fleet of fifty ships of war against them, who sunk the Algerine admiral and dispersed his fleet; yet this bold people were so elated, by their accesfion of numbers and riches, that they committed wanton and indifcriminate outrage, on the person and property of all nations, violating the treaties made by the Grand Seignior, seizing the ships of those powers, with which he was in alliance, even in his own ports; and, after plundering Scandaroon in Syria, an Ottoman city, they, in fixteen hundred and twenty three, threw off their dependence on the fublime Porte. In fixteen hundred and thirty, feven, the Algerine rovers entered the British channel, and made fo many captures that, it was conjectured, near five thousand English were made prisoners by them; and, in the fame

same year, they dispatched Hali Pinchinin with fixteen gallies to rob the rich chapel of our lady of Loretto; which proving unsuccessful, they ravaged the shores of the Adriatic, and so enraged the Venetians, that they fitted out a fleet of twenty eight fail, under the command of Admiral Cappello, who, by a late treaty with the Porte, had liberty to enter any of its harbours, to destroy the Algerine gallies. Cappello was ordered by the Venetians to fink, burn, and destroy, without mercy, all the corfairs of the enemy, and he bravely and successfully executed his commission. He immediately overtook and defeated Pinchinin, disabled five of his gallies; and, this Algerine retreating to Valona and landing his booty, where he erected batteries for its defence, the brave Cappello manned his boats and small crast, and captured his whole fleet. In these actions, about twelve hundred Algerines were flain; and, what

was more pleasing, fixteen hundred christian galley flaves fet at liberty. History affords no instance of a people, so repeatedly and suddenly recovering their lostes, as the Algerines. Within a few years, we find them fitting out seventy fail of armed veffels, and making fuch daring and desperate attacks upon the commerce of nations, that the most haughty maritime powers of Europe were more anxious, to shelter themselves under a treaty and pay an humiliating tribute, than to attempt nobly to reduce them to reason and humanity. But, after many ineffectual attempts had been made to unite the force of Europe against them, the gallant French, by the command of Louis fourteenth, again roused themselves to chasten this intractable race. In fixteen hundred and eighty two, the Marquis du Quesne, with a large fleet and feveral bomb ketches, reached Algiers; and, with his sea mortars, bombarded it so violently VOL. II. K

violently that, he laid almost the whole city in ruins. Whether his orders went no further, or the vice admiral judged he had chassised them sufficiently, or whether a violent storm drove his sleet from its moorings, does not appear. But it is certain, that he lest the city abruptly; and the Algerines, to revenge this insult, immediately sent their sleet to the coast of France, and took signal reparation.

The next year, Du Quesne cast anchor before Algiers with a larger sleet; and, for forty eight hours, made such deadly discharges with his cannon, and showered so many bombs over this devoted city, that the Dey sued for peace.

The French admiral with that generofity, which is peculiar to his nation, infifted, as an indispensable preliminary, that all the christian slaves should be sent on board his squadron, with Mezemorto the Dey's admiral, as a hostage for the performance of this preliminary article.

The

their

The Dey affembled his divan, or council of great officers, and communicated the Mezemorto immedi-French demands. ately collected the failors, who had manned the ramparts, and with whom he was a favourite; and, accusing the Dey of cowardice, he so inflamed them that, being joined by the foldiers, they murdered the Dey, and elected Mezemorto in his stead. This was a fignal for renewed hostility, and never was there a. scene of greater carnage. The French feemed to have reserved their fire for this moment, when they poured such incessant vollies of red hot shot, bombs, and carcasses into the city, that it was nearly all in flames. The streets run blood, while the politic and furious Mezemorto, dreading a change in the public mind, and conscious that another cellation of arms would be attended with his death or delivery to the French, ran furiously round the ramparts and exhorted the military to

hanken

their duty; and, to make his new fubjects desperate, caused all the French slaves to be murdered; and, feizing the French conful, who had been a prisoner among them, fince the first declaration of war, he ordered him to be tied hand and foot, and placed over a bomb mortar and shot into the air towards the French fleet. The French were so highly enraged, the failors could scarce be prevented from attempting to land, and destroy this barbarous race. The vice admiral contented himself with levelling their fortifications, reducing the city to rubbish, and burning their whole fleet. A fair opportunity now presented of preventing the Algerines from again molesting commerce. If the European maritime powers had by treaty engaged themselves to destroy the first armed galley of the Algerines, which appeared upon the feas, and conjointly forbidden them to repair their fortifications; this people might ere this have from necessity turned

turned their attention to commerce; the miscreants and outcasts of other nations would have no longer found refuge among them; and this people might at this time have been as celebrated for the peaceful arts, as they are odious for the constant violation of the laws of nations and humanity. This was furely the common interest of the European powers; but to talk of their common interest is idle. The narrow politics of Europe feek an individual not a common good; for no fooner had France humbled the Algerines than England thought it more for her interest to enter into a treaty with the new Dey, and, by way of douceur, fent to Algiers a ship load of naval and military stores, to help them to rebuild their navy and strengthen their fortresses; while France, jealous lest the affections of the monster Mezemorto, who barbaroully murdered their fellow citizens, should be attached to their rival the En-K 2 glish,

glish, immediately patched up a peace with the Algerines upon the most favourable terms to the latter; and, to conclude the farce, sent them another ship load of similar materials of superiour value to those, presented by the English. This, my readers, is a small specimen of European policy.

The latest authentic account of any attack upon the Algerines was on the twenty third of June, one thousand seven hundred and seventy five; when the Spaniards fent the Count O'Rally with a re-Tpectable fleet, twenty four thousand land forces, and a prodigious train of artillery, to deftroy the city. The count landed about two thirds of his troops, about a league and an half to the eastward of the city; but, upon marching into the country, they were opposed by an immense army of natives. The Spaniards fay, it confifted of one hundred and fifty thoufand, probably exaggerated by their apprehensions.

prehensions. This is certain, they had force sufficient, or superiour skill to defeat the Spaniards, who retreated to their thips with the loss of thirteen cannon, fome howitzers, and three thousand killed, befides prisoners; while they destroyed fix thousand Algerines. No sooner had the treaty of Paris, in one thousand seven hundred and eighty two, completely liberated the United States from their dependence upon the British nation than that haughty, exasperated power, anxious to shew their late colonists the value of that protection, under which their vessels had heretofore navigated the Mediterranean, excited the Algerines to capture the shipping of the United States, who, following from necessity the policy of European nations, concluded a treaty with this piratical state on the fifth of September, one thousand seven hundred and ninety five.

Thus I have delineated a sketch of Algerine

gerine history from actual information, obtained upon the spot; and the best European authorities. This dry detail of facts will probably be passed over by those, who read for mere amusement, but the intelligent reader will, in this concise memoir, trace the leading principles of this despotic government; will account for the avarice and rapacity of a people, who live by plunder; perceive whence it is that they are thus suffered to injure commerce and outrage humanity; and justify our executive in concluding, what fome uninformed men may esteem, a humiliating, and too dearly purchased peace with these free booters.

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#### CHAP! O XVI. loca migal

Not such as erst illumin'd ancient Greece,
Cities for arts and arms and freedom fam'd,
The den of despots and the wretche's grave.
AUTHOR'S Manuscript Poems.

# ARGUMENT.

Description of the City of Algiers.

I CANNOT give so particular a description of this city, as I could wish, or my readers may desire. Perhaps no town contains so many places impervious to strangers. The interiour of the Dey's palace, and the semale apartment of every house are secluded even from the natives. No one approaches them but their respective masters, while no stranger is permitted to inspect the fortifications; and the mosques, or churches, are scrupulously guarded from the polluted steps of the unbeliever. A poor slave, branded as an insidel.

del, would obtain only general information from a refidence in the midft of them.

Algiers is fituated in the bay of that name, and built upon the sea shore, an eminence, which rifes above it, and which naturally gave the distinction of the upper and lower city. Towards the sea, it is strengthened with vast fortifications, which are continued upon the mole, which secures the port from storms and affaults. I never perambulated it, but should judge that, a line drawn from the west arm of the mole, and extended by land, until it terminated on the east, comprehending the buildings, would measure about two miles. It contains one hundred and twenty mosques, two hundred and twenty public baths, and innumerable coffee houses. The mosques are large stone buildings, not lofty in proportion to their extent on the ground, and have usually erected, upon their corners, fmall fquare towers or minarets, whence the

the inferiour priefts call the people to prayers. The baths are convenient buildings, fighted on the top, provided with cold and warm waters, which you mingle at your pleasure, in small marble cifterns, by the affiftance of brass cocks. Every bather pays two rials at his entrance, for which he is accommodated with a dreffing room, contiguous to the bathing ciftern, towels, flesh brushes, and other conveniences, a glass of sherbet, and an affiftant, if he chooses. The coffee houses or rooms are generally piazzas, with an opening over them, projecting from the front of the houses into the streets. Here the inhabitants delight to loll, to drink sherbet, sip coffee, and chew opium, or smoak tobacco, steeped in a decoction of this exhilarating drug.

I have already sketched a description of the houses, and shall only add, that the roofs are nearly flat with a small declivity to cast the rain water into spouts. Al-

giers

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giers is tolerably well supplied with spring water, conveyed in pipes from the back country; but the Algerines, who are immoderately attached to bathing, prefer rain water, as best adapted to that use, considering it a luxury in comparison with that, obtained from the springs or sea.

The inhabitants fay, Algiers contains twenty thousand houses, one hundred and forty thousand believers, twenty two thousand Jews, and six thousand christian slaves. I suspect, Algerine vanity has exaggerated the truth; but I cannot contradict it. Immediately before the census of the inhabitants of the United States, I am told, persons, who possessed much better means of calculation, mistrated the population of the principal towns most egregiously.

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### CHAP. XVII.

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# ARGUMENT. The Government of the Algerines.

IT has been noticed that Hayraddin Barbarossa, in the beginning of the fixteenth century, rendered his kingdom tributary to the Grand Seignior; and that, in the year one thousand fix hundred and twenty three, the Algerines threw off their dependence on the sublime Porte. Since that time, the Turkish court have made several attempts to reduce the Algerines to their subjection; and, by fiding with the numerous pretenders to the regency, so common in this unstable government, they have, at times, apparently effected their defign: while the Algerines, by affassinating or dethroning those VOL. II. princes,

princes, whose weakness or wants have induced them to submit to extraneous power, have reduced their dependence on the fublime Porte to a mere name. At present, the Grand Seignior, fearful of lofing the very shadow of authority, he has over them, contents himself with receiving a tribute almost nominal; consisting chiefly of a present, towards defraying the expenses of the annual canopy, which is fent to adorn the prophet's tomb at Medina : while, on the other hand, the Algerines, dreading the Grand Seignior's interference in their popular commotions, allow the sublime Porte to confirm the election of their Dey, and to badge his name, by affixing and terminating it with those of the principal officers of the Turkish government. Hence the present Dey, whose real name is Hassan, is styled Vizier, which is also the appellation of the Grand Seignior's first minister. As Bashaw, which terminates the Dey's name, is the Turkish title

manders, he makes war or peace, negotiates treaties, coins money, and performs every other act of absolute independence.

Nor is the Dey less independent of his own subjects. Though he obtains his office frequently by the election of a furious foldiery, and wades to the regency through the blood of his predecesfor; yet he is no fooner invested with the infignia of office, than, an implicit reverence is paid to his commands, even by his ferocious electors; and though he often fummons his divan or council of great officers, yet they are merely advisory. He conducts foreign affairs, at his own good pleasure; and, as to internal, he knows no restraint, except from certain local customs, opinions, and tenets, which he himself venerates, in common with his meanest subjects. Justice is administered in his name. He even determines controverfies in his own person, besides being supposed

posed virtually present in the persons of his cadis or judges. If he inclines to interfere in the determination of a fuit, upon his approach, the authority of the cadis cease, and is merged in that of the Dey. Some customs have been intimated, which restrain the Dey's despotism. These relate principally to religion, property, and females. He will not condemn a priest to death; and, although upon the decease of a subject, his landed property immediately escheats to the reigning Dey, yet in never seizes it, in the life of the possessor; and, when a man is executed for the highest crime, the females of his family are treated with respect: nay, even in an insurrection of the soldiery, when they murdered their Dey, neither they nor his fuccessour violated the female apartments of the stain. A mere love of novelty in the foldiery, the wish to share the largesses of a new fovereign, the policy of his courtiers, the

the ambition or popularity of his officers or children, have not unfrequently caufed the dethroning of the Dey; but the more systematic cause of his being so frequently dethroned shall be noticed in our next chapter.

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CHAP.

#### CHAP. XVIII.

May these add to the number, that may scald thee; Let molten coin be thy damnation.

SHAKESPEARE.

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### ARGUMENT.

Revenue.

THE Dey's revenue is stated by writers at seven hundred thousand dollars per annum. If the limits of this work would permit, I think I could prove it under rated, from a view of his expenditures. It arises from a slight tax upon his subjects, a tribute from some Moors and tribes of Arabs, in the interiour country; a capitation tax upon the Jews; prizes taken at sea; presents from soreign powers, as the price of peace; annual subsidies from those nations, with whom he is in alliance; and customary presents, made by his courtiers on his birth day.

To these may be added sums, squeezed from his Bashaws in the government of the interiour provinces, and from the Jews, as the price of their protection. With these supplies he has to support the magnificene of his court, defray the expense of foreign embassies, pay his army, supply his navy, and repair his fortifications; and, by frequent gratuities, if he is not very successful and popular, support his interest among those, who have the power to dethrone him. His proportion of the prizes, captured at fea, and the conciliatory presents, made by the commercial powers, are the principal fources of his revenue. It is obviously the policy of the Dey, by frequently enfringing his treaties, to augment his finances, by new captures or fresh premiums for his friendship. A pacific Dey is fure not to reign long; for, beside the disgust of the formidable body of failors, who are emulous of employ, when the reigning Dey, has once gone through

through the routine of feizing the veffels, receiving the prefents, and concluding treaties with the usual foreign powers, he finds that the annual payments, secured by treaties, are insufficient for the maintenance of his necessary expenditures; and is therefore constrained frequently to declare war as a principle of felf prefervation. I have been told, the present Dey condescended to explain these principles to an American agent in Algiers, and grounded his capturing the American shipping upon this necessity. I must, faid the Dey, be at war with some nation, and yours must have its turn. When the Dey, from a pacific disposition or dread of foreign power, is at peace with the world, the disgusted failor and avaricious soldier join to dethrone him; having established it, as a maxim, that all treaties expire with the reigning Dey, and must be renewed with his fuccessour. This is undoubtedly the

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true source whence spring those frequent and dreadful convulsions, in the regency of Algiers.

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## CHAP. XIX.

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All arm'd in proof, the fierce banditti join In horrid phalanx, urg'd by hellish rage To glut their vengeance in the blood of those, That worship him, who shed his blood for all. AUTHOR'S Manuscript Poems.

# ARGUMENT.

The Dey's Forces.

THERE are but few vessels actually belonging to the Dey's navy. He has many marine officers, who rank in the sea service; but, except on great expeditions, are permitted to command the gallies of private adventurers; and it is these picaroons, that make such dreadful depredations on commerce. give but a flender account of his land forces. Those in established pay are said to amount to about eight thousand foot, and two thousand Moorish horse. To thefe

these may be added four thousand inhabitants of the city, who enrol themselves as foldiers, for protection in military tumults, receive no pay, but are liable to be called upon to man the fortifications in emergency, infurrection, or invalion. Perhaps there are more of this species in the provinces. The horse are cantoned in the country round the city, and do duty by detachments at the palace. Three thousand foot are flationed in the fortifications, and marshalled as the Dey's guards. The relidue of the land forces are distributed among the Bashaws to overawe the provinces. But the principal reliance, in case of invasion, is the valt bodies of what may be flyled militia, which the Bashaws, in case of emergency, lead from the interiour country.

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### CHAP: XX.

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Quaint fashion too was there,
Whose caprice trims
The Ludian's wampum,
And the crowns of kings.
Author's Manuscript Poems.

# ARGUMENT.

Notices of the Habits, Customs, &c. of the Algerines.

THE men wear next to their bodies a linen shirt, or rather chemise, and drawers of the same texture. Over their shirt a linen or silk gown, which is girded about their loins by a sash, in the choice of which they exhibit much sancy. In this dress their legs and lower extremity of their arms are bare. As an outer garment, a loose coat of coarser materials is thrown over the whole. They wear turbans, which are long pieces of muslin

or filk curioully folded, so as to form a cap comfortable and ornamental. Slippers are usually worn, though the foldiers are provided with a fort of bulkin, resembling our half boots. The dress of the women, I am told, for I never had the pleasure of inspecting it very critically, refembles that of the men, except that their drawers are longer, and their out fide garment is like our old fashioned riding. hoods. When the ladies walk the streets. they are muffled with bandages or handkerchiefs of muslin or filk over their faces, which conceals all but their eyes; and, if too nearly inspected, will let fall a large vail, which conceals them intirely. The men ufually fet crofs legged upon mattreffes, laid upon low seats at the fides of the room. They loll on cushions at their meals; and, after their repasts, occasionally indulge with a short slumber. I have such a laudable attachment to the customs of my own country, that I doubt whether I can Vol. II. judge

judge candidly of their cookery or mode of eating. The former would be unpalatable and the latter disgusting to most Americans: for faffron is their common feasoning. They cook their provisions to rags or pap, and eat it with their fingers, though the better fort use spoons. Their diversions confist in affociating in the coffee houses, in the city, and, in the country, under groves, where they smoke and chat, and drink cooling not ine briating liquors. Their more active amusements are riding and throwing the dart, at both which they are very expert. They sometimes play at chess and drafts, but never at games of chance or for money; those being expressly forbidden by the alcoran.

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### CHAP. XXI.

Piæ'ulerim scriptor delirus inersque videri,

Dum mea delectant mala me vel denique fallant.

Hor Epis ii.

Dune into English Metre.

I'd rather wield as dull a pen
As chatty B— or bungling Ben;
Tedious as Doctor P—nce, or nather
As Samuel, Increase, Cotton M—r;
And keep of truth the beaten track,
And plod the old cart rut of fast,
Than write as fluent, false and vain
A: cit Genet or Tommy Paine.

### ARGUMENT.

Marriages and Funerals.

IT is the privilege of travellers to exaggerate; but I wish not to avail myself of this prescriptive right. I had rather disappoint the curiosity of my readers by conciseness, than disgust them with untruths. I have no ambition to be ranked

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ranked among the Bruces and Chastel-reux of the age. I shall therefore endeavour rather to improve the understanding of my reader, with what I really know, than amuse him with stories, of which my circumscribed situation rendered me necessarily ignorant. I never was at an Algerine marriage; but obtained some authentic information on the subject.

That extreme caution, which separates the sexes in elder life, is also attached to the youth. In Algiers, the young people never collect to dance, converse, or amuse themselves with the innocent gaities of their age. Here are no theatres, balls, or concerts; and, even in the public duties of religion, the sexes never assemble together. An Algerine courtship would be as disagreeable to the hale youth of New England, as a common bundling would be disgusting to the Mussulman. No opportunity is afforded to the young suitor to search for those nameless bewitches

ing qualities and attentions, which attach the American youth to his mistress, and form the basis of connubial blis; nor is the young Algerine permitted, by a thoufand tender affiduities, to win the affections of the future partner of his life. His choice can be only directed by the rank or respectability of the father of his intended bride. He never sees her face, until after the nuptial ceremony is performed; and even some days after she has been brought home to his own house. The old poeple frequently make the match, or, if it originates with the youth, he confides his wishes to his father or some respectable relation, who communicates the proposal to the lady's father. If he receives it favourably, the young couple are allowed to exchange fome unmeaning messages, by an old nurse of the family. The bride's father or her next male kin, with the bridegroom, go before the Cadi and fign a contract of marriage, M 2 which · moore

which is attefted by the relatives on each fide. The bridegroom then pays a flipulated fum to the bride's father; the nuptial ceremony is performed in private,: and the bridegroom retires. After some days, the bride is richly arrayed, accompanied by females, and conveyed in a covered coach or waggon, gaudy with flowers, to her husband's house. b. Here the is immediately immured in the women's apartments, while the bridegroom and his friends share a convivial feast, After some ceremonies, the nature of which I could not discover, the bridegroom enters the women's apartment and for the first time discovers whether his wife has a nofe or eyes. Among the higher ranks, it is faid, the bride, after the expiration of a month, goes to the public bath for women, is there received with great parade, and loaded with presents by her female relations, affembled on the occasion. The bridee M

groom

groom allo receives presents from his

Within a limited time, the husband may break the contract, provided he will add another item to that already given; return his bride with all her paraphernalia; and, putting the holy alcoran to his breast, affert that he never benefited himself of the rights of an husband.

Notwithstanding the apparent restraint, the women are under, they are said to be attached to their husbands, and enjoy greater liberty than is generally conceived. I certainly saw many women in the streets, so mussed up, and so similar from their outward garment, that their nearest relatives could not distinguish one from another. The vulgar slaves conjecture that the women take great liberties in this general disguise.

Their funerals are decent but not oftentations. I saw many. The corps, cartied upon a bier, is preceded by the priests, chanting chanting passages from the alcoran in a dolorous tone. Wherever the procession passes, the people join in this dirge. The relatives follow, with the folds of their turbans loosened. The bodies of the rich are deposited in vaults, those of the poor, in graves. A pillar of marble is erected over them, with an unblown rose carved on the top for the unmarried.

At certain seasons, the women of the family join a procession in close habits, and proceed to the tomb or grave, and adorn it with garlands of slowers. When these processions pass, the slaves are obliged to throw themselves on the ground with their faces in the dust, and all, of whatever rank, cover their faces.

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CHAP.

### CHAP. XXII.

Sales and Phillips of the Continue grain

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AUTHOR'S Manuscript Poems.

Manhomet wite premintal

### ARGUMENT.

The Religion of the Algerines: Life of the Prophet Mabomet.

write a brought free prode themselves in N describing the religious tens ets of the Algerines, the attention is immediately drawn to Mahomet or Mahomed, the founder of their faith.

This fortunate impostor, like all other great characters in the drama of life, has been indignantly vilified by his opponents, and as ardently praifed by his adherents. I shall endeavour to fleer the middle course of impartiality; neither influenced by the biggoted aversion of Mill I

Sales

Sales and Prideaux, or the specious praise of the philosophic Boulanvilliers.

Mahomet was born in the five hundred and fixty ninth year of the christian era. He was descended from the Coreis, one of the noblest of the Arabian tribes. His father, Abdalla, was a man of moderate fortune, and beslowed upon his son fuch an education as a parent in confined, if not impoverished circumstances, could confer. The Turks fay, he could not write; because they pride themselves in decrying letters, and because the pious among them suppose his ignorance of letters a sufficient evidence of the divine original of the book, he published, as received from and written by the finger of of contents with the graditional of the Deity.

But when the Arabian authors record, that he was employed as a factor by his uncle Abutileb, there can little doubt remain but that he was possessed of all the literary acquirements, necessary to accomplish

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him for his bufiness. He has been fligmatized as a mere camel driver. He had the direction of camels it is true. The merchandize of Arabia was transported to different regions by carrivans of these useful animals, of a troop of which he was conductor; but there was as much difference between his flation and employment, and that of a common camel driver, as between the supercargo of an India ship in our days, and the seaman before the mast. In his capacity of factor, he travelled into Syria, Palestine, and Egypt; and acquired the most useful knowledge in each country. He is represented as a man of a beautiful person, and commanding presence. By his engaging manners and remarkable attention to business, he became the factor of a rich Arabian merchant, after whose death he married his widow, the beautiful Cadija, and came into the lawful possession of immense wealth, which awakened

awakened in him the most unbounded ambition. By the venerable custom of his nation, his political career was confined to his own tribe; and, the patriarchal being the prominent feature of the Arabian government, he could not hope to surmount the claims of elder families, even in his own tribe, the genealogies of which were accurately preserved. To be the sounder and prophet of a new religion would secure a glorious preeminence, highly gratifying to his ambition, and not thwarting the pretensions of the tribes.

Mankind are apt to impute the most prosound abilities to sounders of religious systems, and other sortunate adventurers, when perhaps they owe their success more to a fortunate coincidence of circumstances, and their only merit is the sagacity to avail themselves of that tide in the affairs of men, which leads to wealth and honour. Perhaps there never was a conjuncture

conjuncture more favourable for the introduction of a new religion than that, of which Mahomet availed himself. He was furrounded by Atian christians, whose darling creed is the unity of the Deity, and who had been persecuted by the Athenasians into an abhorrence of almost every other christian tenet : by Yews, who had fled from the vindictive Emperour Adrian, and who, too willfully blind to see the accomplishment of their prophecies in the person of our Saviour, in the midst of exile were ready to contemn those prophecies, which had fo long deluded them with a Messiah, who never came : and by Pagans, whose belief in a plurality of gods made them the ready proselytes of any novel system; and the more wife of whom were disgusted with the gross adsurdities of their own mythology. The system of Mahomet is said to have been calculated to attach all thefe. To gratify the Arian and the Jew, he Vol. II. maintained N

maintained the unity of God; and, to. please the Pagans, he adopted many of their external rites, as fallings, walkings, &c. | Certain it is, he spoke of Moses and the patriarchs, as mellengers from beaven, and that he declared Jefus Christ to be the true Messias, and the exemplary pattern of a good life, a fentiment critically expressing the Arian opinion. The stories of Mahomet's having retired to a cave with a monk and a Jew to compile his book; and falling into fits of the epilepfy, perfuading his disciples that these fits were trances in order to propagate his fystem more effectually, so often related by geography compilers, like the tales of Pope Joan and the nag's head confecration of the English bishops, are fit only to amuse the vulgar. It is certain, he secluded himself from company and assumed an aufterity of manners, becoming the reformer of a vicious world. In his retirement, he commenced writing the al-In white coran.

voran. His first profelytes were of his own family, the next, of his near relatives. But the tribe of Corei were fo familiar with the person and life of Mahomet that they despised his pretensions; and, fearful left what they flyled his mad enthulia(m fhould bring a stigma upon their tribe, they first attempted to reason him out of his supposed delution; and, this failing, they fought to destroy him. But a special meffenger of heaven, who, Mahomet fays, measured ten million furlongs at every step, informed him of their defign, and he fled to Medina, the inhabitants of which, being already prepoffeffed in favour of his doctrine, received him with great respect.

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This flight was in the fix hundred and twenty second year of the christian era, when Mahomet was fifty four years of age. The Mahometans of all sectaries commence their computation of time from this period, which they flyle the begire, or flight.

He foon inspired them with the most implicit confidence in the divinity of his million, and confirmed their faith by daily portions of the alcoran, which he declared was written by the finger of God, and transmitted to him immediately from heaven by archangels, commissioned for that important purpose. He declared himself the Sent of God, the sword of his almighty power commissioned to enforce the unity of the divine effence, the unchangea. bleness of his eternal decrees, the suture blis of true believers, and the torment of the damned, among the nations. He boldly pronounced all those, who died fighting in his cause, to be entitled to the glory of martyrs in the heavenly paradife; and, availing himself of some of the antient feuds among the neighbouring tribes, caused his disciples in Medina to wage war upon their neighbours, and they invariably conquered, when he headed their troops. The tribe of Corei flattered

flattered by the honours, paid their kinfman, and confounded by the repeated reports of his victories, were foon profelyted, and become afterwards the most enthusiastic supporters of his power. In fix hundred and twenty feven, he was crowned fovereign at Medina, like the divine Melchisedee, uniting in his person the high titles of prophet and king. He fubdued the greater part of Arabia, and obtained a respectable footing in Syria, He died at Medina in the year fix hundred and thirty three, and in the fixty fourth year of his age. European writers, who have defiroyed almost as many great personages by poilon as the French have with the guillotine, have attributed his death to a dose administered by a monk. But when we confider his advanced age and public energies, we need not recur to any but natural means for the cause of his death.

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CHAP.

#### CHAP. XXIII.

See childish man neglecting reason's law, Contend for triflles, differ for a straw.

AUTHOR'S Manuscript Poems,

# ARGUMENT. The Seas of Omar and Ali.

UPON the decease of the prophet, his followers were almost confounded. They could scarce credit their senses. They fancied him only in a swoon, and waited in respectful silence until he should again arise to lead them to conquest and glory. His more considential friends gathered around the corpse; and, being impressed with the policy of immediately announcing his successour, they held a sierce debate upon the subject. In the alcoran, they found no direction for the election, nor any successour to the caliphate pointed out,

They agreed to fend for his wives and confidential domestics. The youngest of his wives produced some writings. containing the precious sayings of the prophet, which, the faid, the had collected for her own edification. To these were afterwards added such observations of the prophet, as his more intimate affociates could recollect, or the policy of those in power invent. These were annexed to the alcoran, and esteemed of equal authority. This compilation was called the book of the companions of the apoltle. In the writings, produced by his favourite wife, the prophet had directed his great officers to elect his fucceffour from among them, and affured them that a portion of his own power would rest upon him. Abubeker, a friend and relative. and successful leader of the forces of the prophet, by the persuasions of those around, immediately entered the public mosque; and, standing on the steps of

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the defk, from which the prophet afed to deliver his pracles, he informed the multitude that God had indeed called the prophet to paradife, and that his kingly authority and apostolic powers rested upon him. To him fucceeded Omar and Olman: while the troops in Syria, coneciving that Ali, their leader, was better entitled to succeed than either, elevated him alfo to the caliphate, though he refufed the dignity until he was called by the voice of the people to fuceed Ofman, Hence fprang that great schism, which has divided the Mussulman world; but, though divided, as to the fucceffour of the prophet, both parties were actuated by his principles and adhered to his creed. Omar - and his fucceffours turned their arms towards Europe; and, under the name of Saracens or Moors, possessed themselves of the greater part of Spain and the Mediterranean ifles : while the friends of Ali, establishing themselves as fovereigns, 4

fovereigns, made equal ravages upon Persia, and even to the great peninsula of India.

The Algerines are of the sect of Omar, which, like many other religious schisms, differs more in name, than in any fundamental point of creed or practice from that of Ali. The propriety of the translation of the alcoran into the Persian language, and the succession of the caliphate seem the great standards of their respective creeds.

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#### Ton CHAP. XXIV.

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Father of all! in ev'ry age,
In ev'ry clime ador'd,
By faint, by favage, and by fage,
Jehovah, Jove, or Lord.
Pora.

# ARGUMENT.

The Faith of the Algerines.

THE Algerine doctors affert, that the language of the alcoran is so ineffably pure, it can never be rendered into any other tongue. To this they candidly impute the miserable, vitiated translations of the christians, who they charge with having garbled the sacred book, and degraded its sublime alegories and metaphors into absurd tales. This is certain, the portions, I have heard chanted at sunerals and quoted in conversation, ever exhibited the purest mo-

rality and the sublimest conceptions of the Deity. The fundamental doctrine of the alcoran is the unity of God. The evil spirit, says the koran, is subtly deluding men, into the belief that there are more gods than one, that in the confusion of deities he may obtain a share of devotion; while the Supreme Being, pitying the delutions of man, has fent Abraham. Moses, Soliman, breathed forth the Meshas of the christian in a figh of divine pity; and laftly fent Mahomet, the feal of the prophets, to reclaim men to this effential truth. The next fundamental points in the Musfulman creed are a belief in the eternal decrees of God, in a refurrection and final judgment to blifs or misery. Some hold with christians that the future punishment will be infinite, while others suppose that, when the fouls of the wicked are purified by fire, they will be received into the favour of God. They adhere to many other points of practical

practical duty: fuch as daily prayers, frequent ablutions, acts of charity and severe fastings; that of rhammadin, is the principal, which is similar to the catholic lent, in abstinence, for the penitent abstains only from a particular kind of food, while he gluts himself with others perhaps more luscious. The alcoran also forbids games of chance, and the use of strong liquors; inculcates a tenderness for idiots, and a refpect for age. The book of the companions of the apostle enjoins a pilgrimage to his tomb, to be made by the true believers once at least in their lives : but though they view the authority, which enjoined this tedious journey divine, yet they have contrived to evade its rigour by allowing the believer to perform it by proxy or attorney.

Upon the whole, there does not appear to be any articles in their faith, which incite them to immorality or can countenance the cruelties, they commit. Neither INDICATE A

their

their aleoran nor their priests excite them to plunder, inflave or torment. former expressly recommends charity, justice, and mercy towards their fellow men. I would not bring the facred volume of our faith in any comparative view with the alcoran of Mahomet; but I cannot help noticing it as extraordinary, that the Mahometan should abominate the christian on account of his faith, and the christian detest the Mussulman for his creed; when the koran of the former acknowledges the divinity of the christian Messias, and the bible of the latter commands us to love our enemies. If each would follow the obvious dictates of his own scripture, he would cease to hate, abominate, and destroy the other.

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#### CHAP. XXV.

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Nec modum habet neque confilium ratione modoque
Tractari non vult.

Hon. Sat. 3. Lib. ii.

#### ARGUMENT.

Why do not the Powers in Europe suppress the Algerine Depredations? is a Question frequently asked in the United States.

I ANSWER, that this must be effected by a union of the European maritime powers with the Grand Seignior; by a combination among themselves; or by an individual exertion of some particular state. A union of the European powers with the Grand Seignior most probably sould be attended with success; but this is not to be expected; as it never can be the interest of the sublime Porte to suppress

suppress them, and the common faith of the Musfulman has more influence in uniting its professors than the creed of the christian, to the disgrace of the latter: and, as the Grand Seignior's dominion over the Algerines is little more than nominal, he is anxious to conciliate their favour by affording them his protection; confidering prudently, that though intractable, they are still a branch of the Mussulman stock. Provoked by their insults, he has sometimes withdrawn his protection; as was the case, when he by treaty with the Venetians permitted their fleet to enter the Ottoman ports, for the express purpose of destroying the Algerine gallies; but, it is obvious, the sublime Porte meant merely to chastise not to ruin them.

In the Grand Seignior's wars with the Europeans, the piratical states have rendered signal services, and he himself not unfrequently receives valuable douceurs

for exerting his supposed influence over them, in favour of one or another of the contending powers of Europe. In the fiege of Gibraltar by the Spaniards, during the late American war, that garrison received frequent supplies of provision from the Barbary Shore; but, by the application of Louis XVI. to the fublime Porte, the Grand Seignior influenced the Barbary states to prohibit those supplies; and the English consul was dismissed from one of them with the most pointed marks of contempt. While the Grand Seignior reaps such solid advantages from them, it is absurd to predicate upon his cooperation against them; neither can a union of the European powers be more fully anticipated. Jealoufy as often actuates mighty nations, as weak individuals. Whoever turns the pages of history with profit, will perceive that fordid passion is the impulse of action to the greatest states. Commercial states are also actuated

ated by avarice, a passion still more baneful in its effects. These excite war, and are the grand plenipotentiaries in the adjustment of the articles of peace. Hence it is, that, while every European power is folicitous to enrich and aggrandize itself. it can never join in any common project, the result of which, it is jealous, may advantage its neighbour; and is content to fuffer injury, rather than its rival should share in a common good. Hence it is, that christian states, instead of uniting to vindicate their insulted faith, join the cross and the crescent in unholy, alliance, and form degrading treaties with piratical powers; and, as the acme of political folly, present those very powers, as the purchase of their friendship, weapons to annoy themselves in the first war, that their avarice or caprice shall wage. But, if ever a confederacy of the European powers should be formed against the Algerines, experience affords us but flender

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hopes of its fuccels; for, I will venture to affert, that from the confederacy of Ahab and Jehoshaphat, when they went up to battle to Ramoth Gilead, to the treaty of Philnitz, there never was a combination of princes or nations, who, by an actual union of their forces, attained the object of their coalition. If the political finger is pointed to the war of the allies of Queen Anne, and the conquests of the Duke of Marlborough, as an exception, I likewife point to the distracting period, when that conqueror was superceded by the Duke of Ormond, and the treaty of Utrecht will confirm the opinion I have advanced.

The detail of the history of the Algesines evinces, that the arms of individual states can be attended with no decisive faccels. Indeed, the expense of an efficacious armament would defray the price of the Dey's friendship for years; and. the powers of Europe submit to his infults and injuries from a principle of eregard

conomy.

conomy. An absolute conquest of the Algerine territory cannot be effected but by invafion from the interiour, through the cooperation of the Grand Seignior or the affiftance of the other Barbary flates. The former I have fhewn cannot be predicated, and the latter, for obvious reafons, is as little to be expected. A permanent conquest of the city and port of Algiers cannot be effected, without the subjection of the interiour country. Temporary though spirited attacks, upon that city and port, have never answered any falutary purpole. They may be compared to the destruction of our seaports. in our revolutionary war. The port attacked bore so small a proportion to the whole, that its destruction rather ferved to irritate, than to weaken or fubjugate. It should be considered, likewise, that the houses of the Algerines are built of flight. and cheap materials; that upon the approach of an enemy the rich effects of the inhabitants are eafily removed inland,

land, while nothing remains but heavy fortifications to batter, and buildings. which can be readily restored, to destroy. The following anecdote will shew how fensible the Algerines themselves are of these advantages. When the French vice admiral, the Marquis de Quesne, made his first attack on Algiers, he sent an. officer with a flag on shore, who magnified the force of his commander, and threatened to lay the city in ashes, if the demands of the marquis were not immediately complied with. The Dey, who had, upon the first approach of the enemy, removed the aged, the females and his richest effects, coolly inquired of the officer how much the levelling his city, to ashes would cost. The officer, thinking to encrease the Dey's admiration of. the power of the Grand Monarque, anfwered, two millions of livres. your commander, faid the Dey, if he will fend me half the money I. will burn. the city to ashes myself.

### CHAP. XXVI.

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A pattern fit for modern knights

To copy out in frays and fights.

Hudianas.

## ARGUMENT.

An Algerine Law Suit.

AN officer of police parades the city at uncertain hours, and in all directions, accompanied by an executioner and other attendants. The process of his court is entirely verbal. He examines into all breaches of the customs, all frauds, especially in weights and measures, all sudden affrays, disputes concerning personal property, and compels the performance of contracts. He determines causes on the spot, and the delinquent is punished in his presence. The usual punishments, he inslices, are sines, beating on the soles of the seet, dismemberment

of the right hand; and, it is faid, he has a power of taking life; but, in fuch case, an appeal lies to the Dey. If complaint is made to him of the military, the priefts or officers of the court, navy, or customs, or against persons attached to the families of the confuls, envoys, or other representatives of foreign powers, upon fuggestion, the cause is immediately reported to the Dey, who hears the same in person, or deputes some officer of rank to determine it, either from the civil, military, or religious orders, as the nature of the cause may require. In fact, this officer of police seldom judges any cause of great importance. The object of his commission feems to be the detection and punishment of common cheats, and to suppress broils among the vulgar; and, as he has the power to adapt the punishment to the enormity of the offence, he often exercifes it capriciously, and, sometimes, ludicroully. I saw a baker, who, for selling bread

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bread under weight, was sentenced to walk the public market, three times each day, for three days in succession, with a fmall loaf, attached by a ring to each of his ears; and to cry aloud at short distances " bread for the poor." This excited the resentment of the rabble, who followed him with abundance of coarse ridicule. Besides this itinerant judge, there are many others, who never meddle with fuits, unless they are brought formally before them, which is done by mere verbal complaint; they fend for the parties and witnesses, and determine almost as fummarily as the officer of police. confess that, when I left the United States, the golden fee, the lengthy bill of cost, the law's delay, and the writings of Honeftus, had taught me to view the judicial proceedings of our country with a jaundiced eye; and, when I was made acquainted with the Algerine mode of diftributive justice, I yearned to see a cause determined

determined in a court, where instant decision relieved the anxiety, and saved the purses of the parties; and where no long winded attorney was suffered to perplex the judge with fubtle argument or musty precedent. I was foon delighted with an excellent display of summary justice. Observing a collection of people upon a piazza, I leaned over the rails, and difcovered that an Algerine cadi or judge had just opened his court. The cadi was feated crofs legged on a cushion with a flave, with a whip and batten on one fide; and another with a drawn scimitar on the other. The plaintiff came forward and told He charged a man, who was in custody, with having fold him a mule, which he faid was found, but which proved blind and lame. Several witnesses were then called, who proved the contract and the defects of the mule. The defendant was then called upon for his defence. He did not deny the fact, but pleaded Cockman

pleaded the law of retaliation. He said, he was a good Muffulman, performed all the rites of their holy religion, had fent a proxy to the prophet's tomb at Medina, and maintained an idiot; that he never cheated any man before, but was justified in what he had done, for, ten years before, the plaintiff had cheated him worse in the sale of a dromedary, which proved broken winded. He proved this by feweral witnesses, and the plaintiff could not deny it. The judge immediately ordered the mule and the money paid for it to be produced. He then directed his attendants to seize the defendant, and give him fifty blows on the foles of his feet for this fraud. The plaintiff at every ftroke applauded the cadi's justice to the skies; but, no sooner was the punishment inflicted, than, by a nod from the judge, the exulting plaintiff was feized and received the same number of blows with the batten for the old affair of the broken Vol. II. winded P

winded dromedary. The parties were then dismissed, without costs, and the judge ordered an officer to take the mule, fell it at publick outcry, and distribute the product, with the money deposited, in alms to the poor. The officer proceeded a few steps with the mule, and, I thought, the court had rifen, when the cadi, suppoling one of the witnesses had prevaricated in his testimony, called back the officer, who had charge of the mule, ordered the witness to receive twenty five blows of the batten, and be mounted on the back of the mule, with his face towards the tail, and be thus carried through the city, directing the mule to be slopped at every corner, where the culprit should exclaim; " before the enlightened, excellent, just, and merciful cadi Mir Karchan, in the trial of Olman Beker and Abu Isoul, I spake as I ride." The people around magnified Mir Karchan for this exemplary justice; and I present

present it to my fellow citizens. If it is generally pleasing, it may be easily introduced among us. Some obstinate people may be still attached to our customary modes of dispensing justice, and think that the advocates we see, and the precedents they quote, are but guards and enclosures round our judges, to prevent them from capriciously invading the rights of the citizens.

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CHAP.

#### C.H.A.P. XXVII.

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And though they fay the LORD LIVETH, furely they swear fallely.

Jeremiah.

The Landon Residents

#### ARGUMENT.

A Mabometan Sermon.

I ONCE had an opportunity of approaching unnoticed the window of one of the principal mosques. After the customary prayers, the priest pronounced the following discourse with a dignissed elocution. It was received by his audience with a reverence, better becoming christians than insidels. It undoubtedly suffers from translation and the sickleness of my memory; but the manner, in which it was delivered, and the energy of many of the expressions made so strong an impression, that I think I have not material-

CHAP.

ly varied from the sentiment. I present it to the candid reader, as a curious specimen of their pulpit eloquence; and as, perhaps, conveying a more satisfactory idea of their creed, than I have already attempted, in the account I have given of their religion. The attributes of Deity were the subject of the priest's discourse; and, after some exordium, he elevated his voice and exclaimed:

ham and Soliman have slept with their fathers, Cadijah the first born of faith, Ayisha the beloved, Omar the meek, Omri the benevolent, the companions of the apostle and the Sent of God himself, all died. But God most high, most holy, liveth forever. Infinities are to him, as the numerals of arithmetic to the sons of Adam; the earth shall vanish before the decrees of his eternal destiny; but he liveth and reigneth forever.

P 2

GOD

GOD ALONE 18. OMNISCIENT. Michael, whose wings are full of eyes, is blind before him, the dark night is unto him as the rays of the morning; for he noticeth the creeping of the small pismire in the dark night, upon the black stone, and apprehendeth the motion of an atom in the open air.

GOD ALONE IS OMNIPRESENT. He toucheth the immensity of space, as a point. He moveth in the depths of ocean, and mount Atlas is hidden by the sole of his foot. He breatheth fragrant odours to cheer the blessed in paradise, and enliveneth the pallid slame in the profoundest hell.

God alone is omnipotent. He thought, and worlds were created; he frowneth, and they dissolve into thin smoke; he smileth, and the torments of the damned are suspended. The thunderings

derings of Hermon are the whisperings of his voice; the rustling of his attire causeth lightning and an earthquake; and with the shadow of his garment he blotteth out the sun.

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GOD ALONE IS MERCIFUL. When he forged his immutable decrees on the anvil of eternal wisdom, he tempered the miseries of the race of Ismael in the fountains of pity. When he laid the foundations of the world, he cast a look of benevolence into the abysses of futurity; and the adamantine pillars of eternal justice were softened by the beamings of his eyes. He dropt a tear upon the embryo miseries of unborn man; and that tear, falling through the immeasurable lapses of time, shall quench the glowing flames of the bottomless pit. He sent his prophet into the world to enlighten the darkness of the tribes; and hath prepared the pavilions of the Houri for the repose of the GOD true believers.

latent cause to the distant event; and binds them both immutably fast to the sitness of things. He decreed the unbeliever to wander amidst the whirlwinds of errour; and suited his soul to suture torment. He promulgated the inessable creed, and the germs of countless souls of believers, which existed in the contemplation of Deity, expanded at the sound. His justice refresheth the faithful, while the damned spirits confess it in despair.

GOD ALONE IS ONE. Ibraham the faithful knew it. Moses declared it amidst the thunderings of Sinai. Jesus pronounced; it and the messenger of God, the sworld of his vengeance, filled the world with immutable truth.

Surely there is one God, IMMORTAE,
OMNICIENT, OMNIPRESENT, OMNIPOTENT, most merciful, and just; and
Mahomet is his apostle.

Lift

Lift your hands to the eternal, and pronounce the ineffable, adorable creed:
THERE IS ONE GOD, AND MAHOMET IS HIS PROPHET.

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ARCHUM ENVENIENCE

CHAP.

### CHAP. XXVIII.

For sufference is the badge of all our tribe.

SHAKESPEARE.

# ARGUMENT.

I HAVE thus given some succinct notices of the history, government, religion, habits, and manners of this ferocious race. I have interspersed reslections, which, I hope, will be received by the learned with candour; and shall now resume the thread of my more appropriate narrative.

By unremitted attention to the duties of my office, and some fortunate operations in surgery, I had now so far ingratiated myself with the director and physicians of the infirmary, that I was allowed to be absent any hours of the day, when my business in the hospital permitted, without rendering any especial reason

for my absence. I wandered into all parts of the city, where strangers were permitted to walk, inspected every object I could without giving umbrage. I sometimes strayed into that quarter of the city, principally inhabited by Jews. This cunning race, fince their dispersion by Vespasian and Titus, have contrived to compensate themselves for the loss of Palestine, " by engrossing the wealth, and ten the luxuries of every other land; and, wearied with the expectation of that heavenly king," who shall reposses them of the holy city, and put their enemies beneath their feet, now solace themselves with a Messiah, whose glory is enshrined in their coffers. Rigidly attached to their own customs, intermarrying among themselves, content to be apparently wretched and despised, that they may wallow in fecret wealth; and fecluded, in most countries, from holding landed property, and in almost all from filling offic-

es of power and profit, they are generally received as meet instruments to do the mean drudgery of despotic courts. The wealth, which would render a subject too powerful, the despot can trust with an unambitious Jew; and confide fecrets, which involve his own safety to a miserable Israelite, whom he can annihilate with a nod. The Jews transact almost all the Dey's private business, befides that of the negotiations of merchants. Nay, if an envoy from a foreign power comes to treat with the Dey, he may have the parade of a public audience; but, if he wishes to accomplish his embassy, he must employ a Jew: and, it is said, the Dey himself shares with the Jew the very fums paid him for his influence with this politic despot. The Jews are also the spies of the Dey, upon his subjects at home, and the channels of intelligence from foreign powers. They are therefore allowed to affemble in their fyna-

gogues;

gogues; and have frequently an influence at the court of the Dey, with his great officers, and even before the civil judge, not to be accounted for from the morality of their conduct. Popular prejudice is generally against them; and the Dey often avails himself of it by heavy amercements for his protection. In the year one thousand fix hundred and ninety, he threatened to extirpate the whole race in his dominions, and was finally appealed by a large contribution they raised and offered as an expiation of a supposed offence. It was commonly reported, that the Jews in Algiers, at that time, had procured a christian child, which they privately purified with much ceremony, fattened and prepared for a facrifice, at their feast of the passover, as a fubstitute for the paschal lamb. This horrid tale, which should have been despised for its absurdity and inhumanity, the Dey affected to credit. He ap-Vol. II. pointed

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pointed several Mahometan priests to fearch the habitations of the Jews, immediately before the feast of the passover, who, discovering some bitter herbs and other customary preparations for the feftival, affected to have found fufficient evidence against them; and the mob of Algiers, mad with rage and perhaps inflamed by the usurious exactions of particular Jews, rushed on furiously to pillage and destroy the wretched descendants of Jacob. Two houses were demolished, and feveral Jews affaffinated before the arrival of the Dey's guards, who quickly dispersed this outrageous rabble. The Dey, who defired nothing less than the destruction of so useful a people, was soon appealed by a large prefent, and declared them innocent: and, such is the power of despotic governments, that the Jews were foon received into general favour; and the very men, who, the day

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before, proceeded to destroy the whole race, now faw, with tame inaction, feveral of their fellows executed for the attempt.

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### CHAP. XXIX.

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But endless is the tribe of human ills,
And sighs might sooner cease than cause to sigh:
Young.

### ARGUMENT.

The arrival of other American Captives.

RETURNING from a jaunt into the city, I was immediately commanded to retire to my room, and not to quit it, till further orders, which it was impracticable to do, as the doors were faftened upon me. The next morning, my provisions were brought me, and the doors again carefully secured. Surprised at this imprisonment, I passed many restless hours in recurring to my pass conduct, and perplexing myself in searching for some inadvertent offence, or in dreadful apprehension, less the present imprisonment should be a prelude to suture and more

more severe punishment. The stone quarry came to my imagination in all its horrours, and the frowns of Abdel Melic again pierced my foul. I attempted in vain to obtain from the flave, who brought me provisions, the cause of my confinement. He was probably ignorant; my folicitations were uniformly answered by a melancholy shake of the head. The next day, the director of the hospital appeared. To him I applied with great earnestness; but all the information he would give was, that it was by the Dey's order I was confined; and that he, with the physicians and my friend the Mollah. were using all their influence to obtain my release. He counselled me to amuse myself in preparing and compounding drugs, and promised to see me again, as foon as he could bring any good news. About a week after, an officer of the court, with a city judge, entered my apartment, and informed me of the cause of my im. prisonment .. O 2

prisonment. From them I learned, that feveral American vessels had been captured; and, it was suspected, I had been converting with my countrymen; and, from my superiour knowledge of the country, I might advise them how to escape. If a man is defirous to know how he loves his country, let him go far from home; if to know how he loves his countrymen, let him be with them in mifery in a strange land. I wish not to make a vain display of my patriotism, but I will say, that my own misfortunes, upon this intelligence, were fo absorbed in those of my unfortunate sellow citizens, thus delivered over to chains and torment, many of them perhaps feparated from the tenderest domestic connexions and homes of ease, that, I thought, I could again have willingly endured the lasties of the flave driver, and fink myself beneath the burthens of slavery, to have faved them from an Algerine captivity. I could readily affure the Dey's

Dey's officers, that I had not conversed with my miserable countrymen; but, while I spake, the idea of embracing a fellow citizen, a brother christian, perhaps some one, who came from the same state, or had been in the same town, or seen my dear parents, passed in rapid succession, and I was determined, betide what would, to feek them the first opportunity. We were foon joined by the Mollah, who repeatedly affored my examiners, that, though an infidel, I might be believed. By his folicitation, I was to be released; but not until I would bind myself by a solemn oath, administered after the christian manner, that I would never speak to any of the American flaves. When this oath was proposed, I doubted whether to take it; but, recollecting that, if I did not, I should be equally debarred from feeing them, and suffer a grievous confinement, which could do them no fervice, I consented and bound myself never directly

directly or indirectly to attempt to visit or converse with my fellow citizens in slavery. It was, at the same time, intimated to me, that for the breach of this oath I might expect to be impaled alive.— Often, when I have drawn near the places of their confinement and labours, I have regretted my submitting to this oath, and once was almost tempted to break it, at seeing Captain O'Brien attempted distance.

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### CHAP. XXX.

Language being being being being being

Now, by my hood, a gentile and no Jew. SHAKESPEARE.

## ARGUMENT.

The Author commences Acquaintance with Adonah Ben Benjamin, a Jew.

AFTER I had taken this oath, the officers departed, and I was liberated. I was now more cautious in my rambles, avoided the notice of the Musfulmen inhabitants, and made more frequent vifits to that part of the city, inhabited by Iews and foreigners. Refreshing myself with a glass of sherbet in an inferiour room, I was accosted by an old man, in mean attire, with a pack of handkerchiefs and some remnants of filk and muslins on his back. He asked me, if I was not the learned flave, and requested me to visit a sick son. I immediately resolved

togo with him; rejoicing that Providence, in my low effate, had left me the power to be charitable. We traversed several fireets and stopped at the door of a house, which, in appearance, well suited my conductor. It had but two windows towards the firect, and those were closed up with rough boards, the cracks of which were fluffed with rags and flraw. My conductor looked very cautioully about, and then, taking a key from his pocket, opened the door. We passed a dark entry, and, I confess, I shuddered, as the door closed upon me, reflecting that, perhaps, this man was employed to decoy me to some secret place, in order to affaffinate me, by the direction of my superiours, who might wish to destroy me in this fecret manner. But I had but little time for these gloomy reflections; for, opening another door, I was startled with a blaze of light, let into apartments fplendidly furnished. My conductor now affumed

fumed an air of importance, requested me to repose myself on a silken couch, and retired. A young lady, who was veiled, of a graceful person and pleasing address, soon brought a plate of sweetmeats and a bottle of excellent wine. The old man foon reappeared; but, fo changed in his habit and appearance, I could scarce recognize him. He was now arrayed in drawers of the finest linen, an embroidered vest, and loose gown of the richest Persian filk. He smiled at my furprise, shook me by the hand, and told me that he was a Jew; affuring me, that he was with his brethren under the protection of the Dey. The outward appearance of his house, and the meannels of his attire abroad were, he faid, necessary to avoid envy and suspicion. But come, said he, I know all about you: I can confide in you. Come refresh yourself with a glass of this wine; -neither Moses nor your Messiah forbid the

ple of it. We ate of the collation. drank our wine liberally; and then he introduced me to his fon, whom I found labouring under a violent ague. I administered some sudorifics, and left direction for the future treatment of my patient. Upon my departure, the Jew put a zequin into my hand, and made me promise to visit his son again; requesting me to feat myself in the place, he had found me, at the same hour, the next day but one afterwards; and, in paffing through the dark entry, conjured me not to mention his domestic flyle of living. The name of this Jew was Adonah Ben Benjamin. I vifited his fon, according to appointment, and found him nearly reflored to health. The father and fon both expressed great gratitude; but the former told me he would not pay me for this visit in filver or gold, but with something more valuable, by his advice. Come and see me sometimes; I know

this people well, and may render you more service than you expect. I afterwards vifited this Jew frequently, and from him obtained much information. He told me, in much confidence, that foon after I was taken, a Jew and two Algerines made a tour of the United States, and fent home an accurate account of the American commerce; and that the Dey was so impressed with the idea of our wealth, that he would never permit the American flaves to be ranfomed under a large premium, which must be accompanied with the usual presents, as a purchase of peace, and an annual tribute. Expressing my anxiety to recover my freedom, he advised me to write to some of the American agents in Europe. accordingly addressed a letter to William Carmichael, Esq; charge des affairs from the United States, at the court of Madrid, representing my deplorable circumstances, and the miserable estate of my Vol. II. fellow

fellow prisoners; praying the interference of our government, stating the
probable mode of access to the Dey, and
enclosing a letter to my parents. This
my friend, the Jew, promised to convey;
but, as I never received any answer from
Mr. Carmichael, and my letters never
found the way to my friends, I conclude,
from the known humanity of that gentleman, my letters miscarried.

Sometime after, I heard that the United States had made application, through Mr. Lamb, for the redemption of their citizens, and I had hopes of liberty; intending, if that gentleman succeeded in his negotiations, to claim my right to be ransomed, as an American citizen, but his proposals were scouted with contempt. I have sometimes heard this gentleman censured for failing to accomplish the object of his mission, but very unjustly; as I well remember that I, who was much interested in his success, never

blamed

blamed him at the time; and, I know, the ransom, he offered the Dey, was ridiculed in the common coffee houses, as extremely pitiful. The few Algerines, I conversed with, affected to represent it as insulting. It was reported, that he was empowered to offer only two hundred dollars per head for each prisoner indifcriminately, when the common price was four thousand dollars per head for a captain of a veffel, and one thouland four hundred for a common fore malt failor. When this unsuccessful attempt failed, the prisoners were treated with greater severity; doubtless with a design to affright the Americans into terms, more advantageous to the Dey.

Finding my hopes of release from the applications of my country to fade, I consulted the friendly Jew, who advised me to endeavour to pay my own ransom, which, he said, might be effected with my savings from my practice by the mediation

1001

tion of a rich Jew, his relation. I accoidingly put all my favings into Adonah Ben Benjamin's hands, which amounted to two hundred and eighty dollars, and resolved to add to it all I could procure. To this iftent I hoarded up all I could obtain; denying myself the slender refreshments of bathing and cooling liquors, to which I had been for fome time accustomed. The benevolent Hebrew, promifing that, when I had attained the fum requifite, within two or three hundred dollars, he himself would advance the remainder, no miler was ever more engaged than I to increase my store. After a tedious interval, my prospects brightened surprifingly. Some fortunate operations, I performed, obtained me valuable presents; one to the amount of fifty dollars. My flock, in the Jew's hands, had increased to nine hundred dollars; and, to add to my good fortune, the Jew told me, in great confidence, that, from

from the pleasing account of the United States, which I had given him, for I always spake of the privileges of my native land with fervour, he was determined to remove with his family thither. He faid he would make no the deficiency in my ransom, and send me home by the first European vessel, with letters to a Mr. Lopez, a Jew, who, he faid, lived in Rhode Island or Massachusetts, to whom he had a recommendation from a relation, who had been in America. To Mr. Lopez he intended to confign his property. He accordingly procured his friend, whose name I did not then learn, to agree about my ransom. He concluded the contract at two thousand dollars. My friends in the hospital expressed sorrow at parting with me; and making me fome pecuniary presents, I immediately added them to my flock, in the hands of the Jew. order to lessen the price of my ransom, the contractor had told my master that

he

he was to advance the money, and take my word to remit it, upon my return to my friends. This story I confirmed. I went to the lew's house, who honestly produced all my favings; we counted them together, and he added the remainder, tying the money up in two large bags. We spent a happy hour, over a bottle of his best wine: I, in anticipating the pleasure my parents and friends would receive in recovering their son, who was lost, and the lew inframing plans of commerce in the United States, and in the enjoyment of his riches in a country, where no defpot should force from him his honest gains; and, what added to my enjoyment, was the information that a veffel was to fail for Gibraltar in two days, in which, he affured me, he would procure me a. passage. I returned to the hospital, exulting in my happy prospects. I was quite beside myself with joy. I capered and danced as merrily, as my youthful ac. quaintance

quaintance at a husking. Sometimes I would be lost in thought, and then burst fuddenly into loud laughter. The next day towards evening, I hasted to the house of my friend the Jew, to see if he had engaged my passage, and to gratify myself with conversing upon my native land. Being intimate in the family, I was entrusted with a key of the front door. I opened it hastily, and passing the entry, knocked for admittance at the inner door, which was foon opened. But, inflead of the accustomed splendour, all was gloomy; the windows darkened, and the family in tears. Poor Adonah Ben Benjamin had, that morning, been firuck with an apoplexy, and flept with his fathers. I foon retired as fincere a mourner as the nearest kindred. I had indeed more reafon to mourn than I conceived; for, upon applying to his fon for his affiftance in perfecting my freedom, which his good father had so happily begun, he professed

the utmost ignorance of the whole transaction: declared that he did not know the name of the agent, his father had employed, and gave no credit to my account of the monies I had lodged with his father. I described the bags. He cooly answered, that the God of his father Abraham had bleffed his father Adonah with many fuch bags. I left him, distracted with my disappointment. Sometimes I determined to relate the whole flory to the director of the hospital, and apply for legal redress to a cadi; but the specimen I had of an Algerine law fuit deterred me. I. had been so madvertent, as to countenance the story that a Jew was to advance: the whole fum for me. If I had been a Musfulman, I might have attested to my flory; but a flave is never admitted asan evidence in Algiers, the West Indies, or the Southern States. The disappointment of my hopes were foon known in the hospital, though the hand Adonah

Ben Benjamin had in the contract remained a secret. The artful Jew, who had contracted for my ransom, fearing he should have to advance the money himfelf, spread a report that I was immensely rich in my own country. This coming to the ears of my master, he raised my ransom to fix thousand dollars, which the wily Israelite declining to pay, the contract was dissolved. From my master I learned his name, and waited upon him, hoping to obtain some evidence of Adonah's having received my money, at least fo far as to induce his fon to restore it. But the Jew positively declared that Adonah never fold him other, than that he was to advance the cash himself. Thus, from the brightest hopes of freedom, I was reduced to despair; my money lost; and my ransom raised. I bless a merciful God that I was preserved from the desperate folly of suicide. I never attempt. ed my life; but, when I lay down, I oft-

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en hoped that I might never awake again, in this world of misery. I grew dejected and my stell wasted. The physicians recommended a journey into the country, which my master approved; for, since the report of my wealth in my native land, he viewed my life as valuable to him, as he doubted not my friends would one day ransom me at an exorbitant premium.

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# CHAP. XXXI.

No gentle breathing breeze prepares the spring, -No birds within the defert regions sing,

dedling einemurit al s'monent Philips.

# ARGUMENT.

The Author, by Permission of his Master, travels to Medina, the hurial Place of the Prophet Mahomet.

THE director soon after proposed, that I should attend some merchants, as a surgeon in a voyage and journey to Medina, the burial, and Mecca the birth, place of the prophet Mahomet; assuring me, that I should be treated with respect, and indeed find some agreeable companions on the tour, as several of the merchants were insidels, like myself, and that any monies I might acquire, by itinerant practice, should be my own. I accepted this proposal with pleas-

ure, and was soon leased to two Muffulman merchants, who gave a kind of bond for my fafe return to my master. I had cash advanced me to purchase medicines. and a case of surgeon's instruments, which I was directed to flow in a large leather wallet. I took a kind leave of my patrons in the hospital, who bestowed many little presents of sweetmeats, dates, and oranges. I waited upon the good Mollah, who presented me with fifty dollars. I have charity to believe that this man, though an apostate, was sincere in his faith in the Mahometan creed. He pressed my hand at parting, gave me many salutary cautions, as to my conduct during the voyage; and faid, while the tears started in his eyes, my friend, you have suffered much missortune and misery in a short life; let me conjure you not to add the torments of the future to the miseries of the present world. But, added he, paufing, who shall alter the deerees of God? I flatter myself, that the scales of natal prejudice will yet fall from your eyes, and that your name was numbered among the faithful from all eternity.

Our company confifted of two Algerine merchants, or factors, twenty pilgrims, nine Jews, among whom was the fon of my deceased friend Adonah, and two Greek traders from Chios, who carried with them feveral bales of filks and a quantity of mastic, to vend at Scandaroon, Grand Cairo and Medina. We took passage in a Xebec; and, coasting the African shore, soon passed the ruins of antient Carthage, the Bay of Tunis; and, weathering cape Bona, and steering south easterly, one morning hove in fight of the Island of Malta, inhabited by the knights of that name, who are fworn enemies of the Mahometan faith. I could perceive, that the fight of this island gave a sensible alarm to the crew Vol. II. and

and passengers. But the captain, or rather skipper, who was a blustering, rough renegado, affected great courage, and fwore that, if he had but one cannon on board, he would run down and give a broad fide to the infidel dogs. His bravery was foon put to the test; for, as the fun arose, we could discern plainly an armed veffel bearing down upon us. She overhauled us fast, and our skipper conjectured the bore the Maltefe colours. All hands were now fummoned to get out fome light fails, and several oars were put out, at which the brave skipper tugged as lustily as the meanest of us. When the wind lulled and we gained of the veffel, he would run upon the quarters of the Xebec, and hollow; " Come on, you christian dogs, I am ready for you.'? I have fome doubts, whether the veffel ever noticed us. If she did, she despised us; for she tacked and stood to the fouth west. This was no sooner perceived by

our gallant commander, than he ordered the Xebec to lay too, and swore, that he would pursue the uncircumcised dogs, and board them; but he first would prudently ask the approbation of the passengers, who instantly determined one and all that their business was such, that they must insist upon the captain's making his best way to port. The captain consented, but not without much grumbling at his misfortune, in losing so fine a prize; and declared that, when he landed his passengers, he would directly quit the port and renew the chase. After a smart run, we dropt anchor in the port of Alexandria, called by the Turks Scandarcon. This is the fite of the antient Alexandria, founded by Alexander the great; though its present appearance would not induce an opinion of fo magnificent a founder. It lies not far from the westermost branch of the river Nile, by which, in ancient day, it was supplied with wa-

ter. The antiquarian eye may possibly observe, in the scattered fragments of rocks, the vestiges of the ruins of its antient grandeur; but a vulgar traveller, from the appearance of the harbour, choked with fand, the miserable buildings, and more wretched inhabitants of the town, would not be led to conclude that this was the port, which rose triumphant on the ruins of Tyre and Carthage. We here hired camels; and, being joined by a number of pilgrims and traders, collected from various parts of the Levant, we proceeded towards Grand Cairo, the prefent capital of Egypt; and, after travelling three days, or rather three nights, for we generally reposed in the heat of the day, which is severe from one hour after the fun's rifing until it fets, we came to a pretty town on the west bank of the Nile, called Gize, and hence passed over on rafts to the city of Grand Cairo, called by the Turks Almizer; the suburbs of which extend

extend to the river, but the principal town commences its proper boundaries, at about three miles east of the Nile. I was now within a comparatively short distance of two magnificent curiofities, I had ever been desirous of beholding. The city of Jerusalem was only about five day's journey to the fouth east, and I had even caught a glimple of the pyramids near Gize. I went with my mafters and others to see a deep stoned pit, in the castle, called Joseph's well; and said to have been dug by the direction of that patriarch. I am not antiquarian enough to know the particular style of Joseph's well architecture; but the water was fweet and extremely cold. The Turks fay that Potiphar's wife did not cease to persecute Joseph with her love, after he was released from prison, and advanced to power; but the patriarch, being warned by a dream to dig this well, and invite her to drink of the water, which she had no

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fooner.

sooner done, but one cup of it so effectually cooled her defires, that she was ever afterwards an eminent example of the most frigid chastity. In Grand Cairo, we were joined by many pilgrims from Palestine, and the adjacent countries. The third day, our carivan, which confifted of three hundred camels and dromedaries, set out for Medina, under the convoy of a troop of Mamaleuk's guards, a tawny, raw boned, ill clothed people. Some of the merchants, and even pilgrims made a handsome appearance in person, dress, and equipage. I was myself well mounted upon a camel, and carried with me only my leather wallet of drugs, which I dispensed freely among the pilgrims; my masters receiving the ordinary pay, while I collected many fmall fums, which the gratitude of my patients added to the usual fee. We passed near the northe arm of the red fea, and then pursued our journey fouth, until we struck the same

arm again, near the place where the learned Wortley Montague has concluded the Israelites, under the conduct of Moses, effected their passage. The breadth of the sea here is great, and the waters deep and turbulent. The infidel may fneer, if he chooses; but, for my own part, I am convinced beyond a doubt, that, if the Israelites passed in this place, it must have been by the miraculous interpolition of a divine power. I could not refrain from reflecting upon the infatuated temerity, which impelled the Egygtian king to follow them. Well does the Latin poet exclaim; Quem Deus vult perdere, prius dementat. We then travelled east, until we came to a small village, called Tadah. Here we filled many goat skins with water, and laded our camels with them. In addition to my wallet, I received two goat skins or bags of water upon my camel. weight, this useful animal will carry, is aftonishing;

aftonishing; and the facility and promptitude, with which he kneels to receive his rider and burthen, surprising. We now entered the confines of Arabia Petrea. very aptly denominated the rocky Arabia; for, journeying fouth east, we passed over many ridges of mountains, which appeared of solid rocks, while the vallies and plains between them were almost a quicksand. Not a tree, shrub, or vegetable is to be seen. In these vallies, the fun poured intolerable day, and its reflections from the land were insupport-No refreshing breeze is here The intelligent traveller often fears felt. the rifing of the wind, which blows fuch fultry gales, that man and beaft often fink beneath them, " never to rife again" or, when agitated into a tempest, drive the fand with fuch tumultuous violence, as to overwhelm whole caravans. Such indeed were the stories told me, as I passed these dreary plains. The only inconvenience,

inconvenience, I sustained, arose from the intense heat of the sun, and the chills of the night, which our thin garments were not calculated to exclude. On the third day, after we left Tadah, the water, which we transported on our camels, was nearly expended. These extraordinary animals had not drank but once, fince our departure. Near the middle of the fourth day. I observed our camels snuff the air, and foon fet off in a brisk trot, and just before night brought us to water. This was contained in only one deep well, dug, like a reversed pyramid, with steps to descend on every side, to the depth of one hundred feet; yet the fagacity of the camel had discovered this water at perhaps twenty miles distance. So my fellow travellers afferted; but I have fince thought, whether these camels, from frequently passing this desert country, did not discover their approach to water, rather from the eye, noting familiar objects

objects, than the actual scenting the water itself. A horse that has journeyed the whole day, will quicken his step at night, when, upon a familiar road, within some miles of an accustomed stable. Our escort delighted in the marvellous. Many a dreadful flory did they tell of poilonous winds and overwhelming fands; and of the fierce wandering Arabs, who captured whole caravans, and eat their prisoners. Many a bloody battle had they fought with this cruel banditti, in which, according to their narratives, they always came off conquerours. Frequently were we alarmed, to be in readinels to combat their lavage free booters; though I never faw but two of the wild Arabs, in the whole of our journey. They joined us at a little village, east of Islamboul, and accosted us with great civility. They were dreffed in blue frocks, girded round the waste with particoloured fashes, in which were stuck a pistol

and a long knife. Their legs were bare, and sheepskin caps covered their heads. Their complexions were fallow, but their garments and persons were clean. Indeed, their dress and address evinced them to be of a more civilized race than our guards, who affected to treat them with losty hauteur; and, when they departed, assured us that they were spies, and that an attack from their countrymen might now be apprehended with certainty; if, said the leader of our escort, they are not terrified by finding you under our protection.

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## CHAP. XXXII.

Precul! O procul! este profani.

### ARGUMENT.

The Author is blessed with the Sight and Touch of a most boly Mahometan Saint.

WHEN we were within one day's journey of Medina, we halted for a longer time than usual; occasioned, as I found, by the arrival of a most holy saint. As I had never seen a saint, being bred, in a land, where even the relics of these holy men are not preserved, for I believe all New England cannot produce so much as a saint's rotten tooth or toe nail, I was solicitous to see and converse with this blessed personage. I soon discovered him, in the midst of about sifty pilgrims, some of whom were devoutly touching their foreheads with

the hem of his garment, while others, Rill more devout, prostrated themselves on the ground, and kiffed the prints of his footsteps in the fand. Though I was affured, that he was filled with divine love, and conferred felicity on all, who touched him; yet, to outward appearance, he was the most disgusting, contemptible object, I had ever feen. Figure to yourselves, my readers, a little decrepit, old man, made shorter by stooping, with a countenance, which exhibited a vacant stare, his head bald, his finger and toe nails as long as hawks' claws, his attire squalid, his face, neck, arms, and legs begrimed with dirt and swarming with vermin, and you will have some faint idea of this Mussulman faint. As I was too reasonable to expect that holiness existed in a man's exteriour, I waited to hear him speak; anticipating, from his lips, the profoundest wisdom, delivered in the honied accents of the faints in blis. At length he spake; and Vol. II. his T

his speech betrayed him, a mere idiot. While this aftonished me, it raised the respect of his admirers, who estimated his fanctity in an inverse ratio to the weakness of his intellects. If they could have ascertained, that he was born an idiot, I verily believe, they would have adored him; for the Mahometans are taught by. their alcoran, that the fouls of faints are often lodged in the bodies of idiots; and these pious souls, being so intent on the joys of paradife, is the true reason, that the actions of their bodies are so little fuited to the manners of this world. This faint however did not aspire to the fanctity of a genuine idiot; though, I fancy, his modefly injured his preferment, for he certainly had very fair pretensions. It was resolved, that the holy man should go with us; and, to my great mortification and disgust, he was mounted behind me on the fame camel; my Mahometan friends probably conceiving,

that

that he would so far communicate his sanctity by contact, as that it might affect my conversion to their faith. Whatever were their motives, in the embraces of this nauseous being, with the people prostrating themselves in reverence on each side, I made my entry into the city of Medina.

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## CHAP. XXXIII.

There appears to be nothing in their nature above the power of the Devil.

Edwards on Religious Affections.

#### ARGUMENT.

The Author visits the City. of Medina: Description of the Prophet's Tomb, and principal Mosque.

MEDINA Tadlardh, erroneously called Medina Talmabi, is situated
in Arabia Deserta, about forty sive miles
cast from the borders of the red sea. To
this place, as has been before related, the
prophet sled, when driven from Mecca his
birth place; and here he was buried, and
his remains still are preserved, in a silver
cossin, ornamented with a golden crescent,
enriched with jewels, covered with cloth
of gold, supported upon silver tassels, and
shadowed by a canopy, embroidered with

filk and gold thread upon filver tiffue. This canopy is renewed annually, by the bashaw of Egypt; though other bashaws, and great men among the Turks, often assist in the expense, or augment the value of the yearly present, by filver lamps and other ornaments. The whole are contained in a magnificent mosque, in which are suspended innumerable gold and filyer lamps, some of which are kept continually burning, and all are lighted on certain public occasions; and even upon the approach of some dignified pilgrim. I had not acquired sufficient holines, from my bleffed companion, to be permitted to enter this fanctified building. The Arabians are profusely extravagant, in the titles they bestow on the city of Medina; calling it the most holy, most renowned, most excellent city; the fanctuary of the bleffed fugitive; model of the refulgent city in the celestial paradife; and some of the great vulgar suppose, that when

the world shall be destroyed, this city, with the prophet's remains, will be transported by angels, with all its inhabitants, to paradife. We tarried there but a few hours, as the great object of the devotions of the pilgrims was Mecca. Pilgrimages are performed to both places; but those to Medina are not indispensably necessary; being directed by the book of the companions of the apostles, while those to Mecca are enjoined by the alcoran itself. The former are supposed meritorious, the latter necessary to falvation. I had the curiofity to inquire respecting the prophet's coffin being sufpended in the air by a load stone, and was affured that this was a mere christian obloquy; as no pretentions of any fuch sufpension were ever made.

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#### CHAP. XXXIV.

The heaven of heavens cannot contain thee.

BIBLE.

## ARGUMENT.

The Author visits Mecca: Description of the Al Kaaba, or House of God.

BEING freed from my bleffed companion, I had an agreeable journey from Medina to Mecca, which is the most antient city in all Arabia; situated about two hundred miles south east of Medina, twenty one degrees and forty sive minutes north latitude, and one hundred and sixteen degrees east longitude, from Philadelphia, according to late American calculations. I saw the great mosque in the centre of Mecca, which it is said, far surpasses in grandeur that of Sancta Sophia in Constantinople. It certainly is a very august building, the roof of which is resulgent; but even the inhabitants.

inhabitants smiled at my credulity, when I observed that I had read it was covered with plated gold. This mosque contains within its limits the grand object of the Musfulman's pilgrimage; the Al Kaaba, er house of God, said to have been built by the hands of the patriarch Abraham; to confirm which the Arabian priests shew a black stone, upon which they fay Abraham laid his fon Isaac, when he had bound him in preparation for his intended facrifice. This stone and building were great objects of veneration, before the mission of the prophet, and he artfully availed himself of this popular prejudice, in rendering the highest respect to the holy house, in his life time, and enjoining upon his followers, without distinction among males, to visit it once in their lives. The advent of the prophet was. faid to be announced from the four corners of the house, which exhibit the four cardinal points. Few pilgrims are permitted

mitted to enter this facred, venerable building; but, after travelling, some of them perhaps a thousand miles, they are content to proftrate themselves in the courts, which furround it. Few Mahometans perform this pilgrimage in person; those who do are highly respected. This pilgrimage was enjoined, by the prophet, to be performed in person; but, when he laid this injunction, it is not probable he anticipated the extensive spread of his doctrines. So long as his disciples were limited by the boundaries of Arabia, or had only extended them. felves over a part of Syria, this pious journey was practicable and easy; but, when the crescent rose triumphant on the fea coast, and most of the interiour of Africa, when it shone with splendour in Persia, Tartary, and Turkey, and even adorned the Moorish minarit in Spain, actual pilgrimage was deemed impracticable; and the faithful were allowed to vifit

visit the Kaaha by deputy. The ingenuity of more modern times has alleviated this religious burthen still further, by allowing the deputy to substitute other attornies under him. Thus for example: the pious Musfulman in Belgrade will employ a friend at Constantinople, who will empower another friend at Scandaroon to procure a confidential friend at Grand Cairo to go in the name of him at Belgrade, and perform his pilgrimage to Mecca. Certificates of these several subflitutions are preserved, and the lazy Musfulman hopes by this finesse to reap the rewards of the faithful in paradife.

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Sweeter than the harmonica or lute,
Or lyre swept by the master's pliant hand;
Soft as the hymns of infant seraphim,
Are the young sighings of a contrite heart.

AUTHOR'S Manuscript Poems.

## ARGUMENT.

The Author returns to Scandaroon: Finds
Adonab's Son sick: His Contrition: Is
restored to Health.

AFTER tarrying fixteen days at Mecca, during which time my masters fasted, prayed, performed their devotions at the Kaaba, and sold their merchandize, we retraced the same rout to Scandaroon. Here we found the son of Adonah Ben Benjamin, who had been detained in this place by sickness, so weakened from a tedious slow fever that his life was despaired of. He expressed great joy, at our re-

turn

turn, and begged my professional assistance; affuring me, that he esteemed his present disorder a judicial punishment from the God of his fathers, for the injury he had done me; candidly confessing, that he knew of his father's having received my money, which he would restore upon our return to Algiers, if I would effect his recovery. He prevailed upon my masters that I should abide in the house with him, during their absence, as were engaged upon a trading tour to a place called Gingè, upon the river Nile. I exerted all my skill, both as a physician and nurse. Perhaps my attention in the latter capacity, affisted by his youth, was of more service than my prescriptions. Be that as it may, he recovered rapidly, and in ten days was able to walk the streets; but I could not help noticing with forrow, that as his flrength increased, his gratitude and promises to refund my money decreased.

CHAP.

# CHAP. XXXVI.

O what a goodly outlide falshood hath!

SHARESPEARE.

## ARGUMENT.

The Gratitude of a Jew.

ONE day, walking on the beach, the Jew looked me steadily in the face; and, laying his hand upon my shoulder, said I owe you my life, I owe you money, which you cannot oblige me to pay. You think, a Jew will always deceive in money matters. You are mistaken. You shall not wait for your pay in Algiers; I will pay you here in Alexandria. I owe you one thousand dollars on . my father's account. Now, what do you demand for restoring me to health? Nothing replied I, overjoyed at his probity; restore me my money, and you are welcome to my fervices. This must not VOL. II. be,

be, faid the fon of Adonah, I have done wickedly, but mean not only to pay you, but fatisfy my own conscience. I will allow you in addition to the one thousand dollars, two thousand more for your affistance, as a physician; and then will advance three thousand more, which I will take your word to repay me, when you are able. I was aftonished. I seized his hand and felt his pulse, to discover if he was not delirious. His pulse were regular, and I knew his ability to perform his promise. We will meet here on the morrow, and I will pay you. I met him the next day, and he was not ready to make payment. I now began to doubt his promises, and blame myself for the delusions of hope. By his appointment I met him the third day, on a retired part of the beach, westward from the port. We now faw a man approaching us. That man, faid the Jew, will pay you. You well understand, my friend, that your ranfom

dred

ransom is fixed at fix thousand dollars. Now, whoever gives you your liberty, really pays you that fum. I have engaged the person, who is approaching, and who is the master of a small vessel, to transport you to Gibraltar, whence you may find your way home. The man now joined us and confirmed the words of the Jew, for whom he professed a great friendship. It was concluded, that I should come to that spot immediately after dark, where I should find a small boat waiting to carry me on board the vessel. The master of the vessel declaring, that he run a great risk, in assisting in my escape; but was willing to do it out of commiseration for me, and friendship for the Jew; and reminded me, that I had better pack up all my property, and bring it with me. I hastened home with the Jew, and collected all the property I could with propriety call my own; which confifted of a few clothes, and to the amount of three hundred and twenty dollars in cash. As soon as it was dark, the Jew accompanied me to the beach, and then took an affectionate leave of me, presenting me with the value of ten dollars, as a loan, gravely remarking, that now I owed him three thoufand and ten dollars, which he hoped I would transport to him as soon as I arrived in America. The Jew quitted me, and I foon discovered the approach of the boat, which I stept into with a light heart, congratulating myself, that I was again A FREE MAN. The boat foon rowed along fide of a veffel, that was laying to for us. I jumped on board, and was directly seized by two men, who bound me and hurried me below deck; and, after robbing me of all my property, left me in the dark to my own reflections. I had been so long the sport of cruel fortune, that these were not so severe, as my sympathifing readers may conjecture. Repeated misfortunes blunt sensibility. I perceived EDID

perceived that I had been played a villanous trick, and exchanged a tolerable flavery, for one perhaps more insupportable ; but should have been perfectly refigned to my fate, if the dread of being returned to Algiers and fuffering the dreadful punishment, already related, had not presented itself. In the morning, I requested to see the captain; and, by his orders, was brought upon deck; to my furprise, it was not the same person who had decoyed me on board. I was confounded. I intended to have expostulated; but could I tell a stranger, a man, who appeared a Muffulman by his garb, that I was a runaway flave? While I was perplexing myfelf what to fay, the man, who had decoyed me on board, appeared. He was a paffenger, and claimed me as his flave, having purchased me, as he said, for four hundred zequins of a Jew, my former master, and meant to carry me with him to Tunis. I was now awakened to

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all the horrours of my fituation. I dared not irritate my new master by contradictions, and acquiesced in his story in dumb despair. On the eighth day, after we departed from Scandaroon, the vessel made cape Bona, and expected foon to anchor in the port of Tunis. My master had a Portuguese slave on board, who flept in the birth with me. He spoke a little broken English, having been formerly a failor on board a veffel of that nation. He gave me the most alarming apprehensions of the cruelty of our master, but flattered me by faying that the Tunise in general were more mild with their slaves than the Algerines, and allowed a freer intercourse with the European merchants; and, by their interference, we might obtain our liberty. While my fellow flave flept, I lay agonizing with the dread of entering the port of Tunis. Often did I wish that some friendly rock or kindly leak would fink me, and my misfertunes.

misfortunes, in perpetual oblivion; and I was nigh being gratified in my desperate wishes; for, the same night, a tremendous storm arose, and the gale struck us with such violence, that our fails were instantly flittered into rags. We could not shew a yard of canvass, and were obliged to scud under bare poles. The night was excessively dark; and, to increase our distress, our ballast shifted and we were obliged to cut away our masts by the board, to fave us from foundering. The vessel righted, but being strong and light, and the hatchways being well fecured, our captain was only fearful of being driven on some christian coast. The next night, the wind lulled; and the morning after, the fun arose clear, and we found ourselves off the coast of Sardinia, and within gun shot of an armed vessel. She proved to be a Portuguese frigate. To the confusion and dismay of our captain and passenger, and to the great.

joy of myself and fellow flave. The frigate hoisted her colours, manned her boats, and boarded us. No fooner was his national flag displayed, than the overjoyed Portuguese ran below and liberated me from my fetters, hugged me in raptures, and hauling me upon deck, the first man. we met was our master, whom he saluted with a kick, and then fpit in his face. I must confess that this reverse of fortune: made me feel for the wretched Muffulman, who flood quivering with apprehensions of instant death; nor could I refrain: from preventing the Portuguele from avenging himself for the cruelties, he had fuffered, under this barbarian. The boats foon boarded us, and fecured the captain and crew, whom they treated with; as much bitter contempt, as my fellow had exercised toward our late master. This poor fellow foon introduced me to his countrymen, with a brief account of my. country and misfortunes.

CHAP.

### CHAP. XXXVII.

How glorious now, how changed fince yesterday.

Anon.

## ARGUMENT.

Conclusion.

THE Portuguese officers treated me with politeness; and, when they were rifling the veffel, requested me to felect my property from the plunder. was then fent on board the frigate. The captain expressed much joy, at being the means of my deliverance, and told me, that the Portuguese had a sincere regard for the Americans; and that he had received express orders to protect our commerce from the Barbary corfairs. The prisoners were brought on board and confined below; and, after every thing valuable was taken from the prize, the ship stood for the straits of Gibraltar. leaving

leaving a boat to fire the Tunise vessel. I never received more civility than from the officers of this frigate. In compliment to them, I was obliged to throw my Mahometan dress-over the ship's side; for they furnished me with every necessary, and many ornamental articles of European clothing. The surgeon was particularly attentive. I lent him some affistance among the fick, his mate being unwell; and, among other presents, he gave me a handsome pocket case of surgical instruments. After a pleafant voyage, we anchored in port Logos, in the fouthern extremity of Portugal. Here I received the agreeable intelligence, that the United States were about commencing a treaty with the Dey of Algiers, by the agency of Joseph Donaldson, jun. Esq; which would liberate my unhappy fellow citizens, and fecure the American commerce from future depredations. Without landing, I had the good fortune to obtain

now

tain a passage on board an English merchantman, bound for Bristol, Captain Joseph Joceline, commander. We had a prosperous voyage to the land's end; and, very fortunately for me, just off the little isle of Lundy, spake with a brigantine, bound to Chesapeak Bay, Captain John Harris, commander. In thirty two days, we made Cape Charles, the north chop of the Chesapeak, and I prevailed upon the captain to fet me on shore; and, on the third day of May. one thousand seven hundred and ninety five, I landed in my native country, after an absence of seven years and one month; about fix years of which I had been a flave. I purchased a horse, and hastened home to my parents, who received me as one rifen from the dead. I shall not attempt to describe their emotions, or my own raptures. I had fuffered hunger, fickness, fatigue, insult, ftripes, wounds, and every other cruel injury; and was

now under the roof of the kindest and tenderest of parents. I had been degraded to a flave, and was now advanced to a citizen of the freest country in the universe. I had been lost to my parents, friends, and country; and now found, in the embraces and congratulations of the former, and the rights and protection of the latter, a rich compensation for all past miseries. From some minutes I preserved, I compiled these memoirs; and, by the solicitations of some respectable friends, have been induced to submit them to the public. A long disuse of my native tongue, will apologize to the learned reader for any inaccuracies.

I now mean to unite myself to some amiable woman, to pursue my practice, as a physician; which, I hope, will be attended with more success than when essayed with the inexperience and giddiness of youth. To contribute cheerfully to the support of our excellent govern-

ment,

ment, which I have learnt to adore, in schools of despotism; and thus secure to myself the enviable character of an useful physician, a good father and worthy FEDERAL citizen.

My ardent wish is, that my fellow citrizens may profit by my misfortunes. If they peruse these pages with attention they will perceive the necessity of uniting our federal strength to enforce a due respect among other nations. Let us, one and all, endeavour to sustain the general government. Let no foreign emissaries inflame us against one nation, by raking into the ashes of long extinguished enmity or delude us into the extravagant schemes of another, by recurring to fancied gratitude. Our first object is union among ourselves. For to no nation besides the United States can that antient faying be more emphatically applied; BY UNIT-ING WESTAND, BY DIVIDING WE FALL.